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"LIBERTY, HOLINESS, LOVE"

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For the Register.

THE CONSERVATISM OF THE CHURCH.

The Church has always been conservative: it is now conservative; it will, doubtless be such in future. And it is probably for the best that it should be so.

The Church is *conservative*; yet it is not *stationary*. It is constantly moving. But it moves cautiously, slowly, and as imperceptibly as the sun in the heavens. An historical review of the ecclesiastical phenomena will authorize and confirm our position.

The first important change in the Church's relation was the admission into it of believing Gentiles. Some zealous evangelists preached the Gospel to the uncircumcised. But the Church did not authorize them to do it. At first, the Church disapproved the procedure. It was so conservative that it was with reluctance, and under a kind of compulsion that she opened the door of salvation to the Gentiles.

The primitive Christians, believed the Lord Jesus Christ to be the Son of Mary and consubstantial with other men. They also believed that he was the Son of God and came down from heaven. But *how* all this occurred they had no definite theory. At length one was put forth by Cerinthus. He conceived and taught that Jesus our Lord was essentially *a man furnished with most extraordinary endowments from God*. This doctrine was definite. Nor did it contradict the common. Yet it did not come fully up to it. It made too much of his being the Son of Man, but too little of his being the Son of God. The Church was conservative, and the Cerinthians were accounted and treated as detestable heretics.

Next came the Gnostic heresy. It was on the other extreme. It assumed that Jesus Christ was one of the Great Æons; a true God, but not a man: a man only *in appearance* But this doctrine—derived from the oriental doctrine of emanation—was a departure from the common view. It made nothing of *the manhood* of Christ Jesus. The Church was conservative and they were accounted heretics equally abominable as the Cerinthians and the Ebionites.

Afterwards arose the Apollinarian theory. It supposed *the one only true God* became incarnate in the body of the Son of Mary. *The body* was human but *the spirit* was Divine. But this theory did not meet the common view which gave to the Savior a perfect humanity. It had always regarded him as a soul-and-body-man. The Church remained conservative. Apollinarianism was put down in the category of heresies.

Then came forth Arianism. It differed from Apollinarianism in one thing: the latter made the spirit of the Lord Jesus Christ to be *Divine*, but the former made it to be *angelic*. Apollinaris conceived the spirit of Christ to be *the great Creator*; Arius conceived it to be a *creature*: the first and greatest creature ever produced by the power of God. Arianism was discrepant from the catholic view in two points. It marred the doctrine of Christ's perfect humanity. And it detracted from his proper Divinity. On these accounts it was rejected, though it came very near being accepted as Orthodoxy. The Church was too conservative to accept it.

Then followed Nestorianism. It denied that St. Mary was *the mother of God*. Nestorius does not appear to have been an Arian, nor an Apollinarian, nor a Gnostic nor a Cerinthian. He seems to have admitted the doctrine of the true humanity and the true Divinity of Jesus Christ. He conceived Mary to have been the mother of the man, but not of the God. But the Church had already sanctioned the practice of ascribing to St. Mary the honor of being the mother of the true God. And she would now be conservative and give up nothing which she had once admitted.

The next unfortunate man was Eutychus of Constantinople. He had attained the age of seventy years before he put forth his peculiar tenet. It was this,—That Christ was *of*, or *from* two natures but now existed only *in* one: that the two natures in him were so united, without confusion, as to constitute but *one nature, one person*: that he was *of* two natures but existed only *in* one.

A council was called to decide on this question. It met at Ephesus A. D. 348. The decision was in favor of Eutychus. He was acquitted of heresy and declared Orthodox. But there was great dissatisfaction. Another council was convoked and which assembled at Chalcedon A. D. 351. This council annulled the decision of the Ephesian council and declared Eutychus to be an heretic. It defined the true doctrine to be that Christ now existed *in* two natures: that the tenet *of*, *or from*, two natures was defective and heretical.

Out of these elements grew up the two great sects, the Monophysites—who held to the one nature in Christ—and the Monothelytes—who held to one will and person in him. The sixth general council was called A. D. 680 to determine whether this doctrine were heretical or Orthodox. It was a vexed question for the Catholics. The Monothelites, holding to the doctrine of two distinct natures *in* Christ so perfectly united without the least mixture or confusion, as to form but one person with one will, that there seemed to be but "the shadow of a shade" of difference between them and Orthodox Catholics. But as that was deemed to impair the perfection of Christ's humanity it was condemned. It has, however, ever since existed and is the distinction of the Maronite Catholics in Syria, at the present day.

These several reputed heresies came very near destroying the authority and conservatism of the Roman Church. In the fifth and sixth centuries the heretics were manifestly more numerous than the Catholics. The Greek was full of Arians; the Egyptian Church were Monophysites; the Syrian, the Chaldean and the Parthian Churches were Nestorians. One half of the African Church were Donatists. The Churches in Gaul, Lombardy and Pannonia were Arian. And it is the confession of the Rev. Mr. Newman—the Corypheus of the Oxford tractarians, and now a Romanist—that many of these heretics were more upright and exemplary Christians than the Catholics themselves.

Rome now sent out her missionaries into England, Ireland, France and Germany. And at the end of the eighth century she had become the ecclesiastical mistress of Europe. Arianism in Greece, in France, in Lombardy and in Africa, was dead. But the broad territory of the East remained Nestorian. The Copts in Egypt are yet Monophysites. Both these and those, however, are comparatively of small account being ground to powder under the millstone of Mahommedanism.

The Catholic Church has always been conservative, yet never stationary. How very different the Church of the tenth century from that of the first! As different as the Rome of Romulus from the Rome of the Cæsars. Yet the latter claims identity with the former. And indeed both are the Church of Christ and the Church of Rome. And in every age conservatism has been accounted Orthodoxy.

But how has it been that the Church could *move*, and yet be conservative? How can she be the latter and not be stationary? Answer: The Church has made capital out of the learning and doctrine of heretics. These have been the pioneers who have gone ahead and broke the ground. They shook the tree and the Church in due time gathered up the fruits. She has employed—and thus adopted—the tenets of old heretics for the purpose of confuting and putting down new ones. The heresies of Cerinthus, of Montanus, of Origen and Apollinaris, having been worked in the hands of Augustine, Jerome, Ambrose, the Bazils, the Gregories, and the Cyrils became Orthodoxy. Cerinthus' doctrine of Christ's humanity united with Apollinaries' doctrine of His Divinity made the very second person of the Athanasian Trinity.

Again, the Church has made an arbitrary distinction between *doctrines* and *definitions*. The Council of Chalcedon which condemned Eutychus professed to do it by establishing a new definition of the result of the Nicean Council. And the decision of the Council of Nice was considered but a definition of the views entertained by the early Fathers of the Church. It was consistent for a conservative Church to determine what a doctrine meant by a new definition of it. The fact, however, was that the new definitions were in reality, new doctrines. And thus nearly all the General Councils have sanctioned new doctrines, and some of them more than one.

Thus has the Christian Church always been *conservative*, yet at the same time *progressive*. Nor should this, probably, be attributed to her either as a fault or a contradiction. Every Church stands primarily on a *few ideas*. These are connected with other ideas, not yet apprehended. They are *involved* but not *seen*. In due time they will be unfolded and ultimately embraced.

The Gospel of Christ, as recorded by the Evangelists and Apostles, is written in popular language. The terms employed are loose and indefinite. They will bear different constructions. It calls Jesus Christ *the Son of God*, but does not define *the sense* in which he is such. It declares of him that he *came down from heaven*, but it does not fix the sense of the words. It describes his death as being *the means and the price of the redemption of men* but it does not explain the manner of it. Christianity could not become a system of theology until the import of those and other important terms was technically determined. But when a definition was proposed, by some speculative and bold spirit, it was generally rejected. Though it might be essentially *true*, yet it appeared to be an *innovation*. The Church was not then prepared for its reception. And it was, doubtless, the part of prudence and discretion to reject it. The fault of the Church has not been its *conservatism* but its *uncharitableness*; its exclusiveness and persecuting spirit.

The great changes which have come over the Church—both for the better and for the worse—have been introduced *slowly and imperceptibly*. New ideas have grown up *silently*. The Church, as a body, has not recognised and sanctioned them until they had ceased to be novel or crude and had attained ripeness and maturity. And this thing, probably, *was* as it *ought* to have been. The Church, says Mr. Newman, possesses the faculty of *assimilation*. Like the human body it can convert foreign substances into the substance of its own body. But the foreign substance must first be duly *prepared*. It must be worked over and elemented. And the body must be in readiness for its inception. Even our Savior said to his disciples, "I have many things more to reveal, but ye cannot bear now."

As a general principle that of conservatism is, undoubtedly, the true policy both of Church and State.

S. F.

[The following article was recently received from Indiana. We publish it with scarcely a word of correction from the original. It speaks much for the devotedness and self-sacrificing spirit of the Christian missionaries of the West, and it is hoped will awaken an interest in them, and a disposition to aid them, equal to their needs and their merits.]

For the Register.

ELDER THOMAS'S JOURNAL.

MR. EDITOR.—I left home on Wednesday, the 19th of May, 1847, in company with Elder A. L. McKinney, to visit a portion of Northern Illinois. We crossed the Wabash River at Attica, and stayed with a friend three miles north of Attica. On Thursday we pursued our journey. By ten o'clock A. M., we were entering the widely extended grand prairie; found considerable mud, and were sometimes out of sight of timber. At night we stayed in the village on the Iroquis River. Here I found a gentleman that gave me a partial history of the Unitarians in the city of Chicago, informing me that there was a Unitarian church, with a society of four hundred members in the city. We then, after making an appointment at this place for preaching on our return, pursued our journey through the grand prairie. It commenced raining about seven o'clock and continued the most of the day. We rode fifty miles, and crossed the Kankakee river about two o'clock; found it quite a beautiful stream running through the prairie, about one hundred and twenty-five yards wide, but shallow. On Friday night we lodged in the town of Wilmington, Will County, Illinois. On Saturday morning we reached our first appointment at a school-house in Reed's Grove, seven miles from Wilmington. There we were introduced to Elder Nicholson; found him to be a very pleasant, and I think, good man. I think from appearance that Elder Nicholson is exerting a good influence in this country. At eleven o'clock I preached to a small congregation on Practical Religion. On Sunday morning we proceeded to Jackson's Grove, three miles north-east, and met there, we are told, the largest congregation that had ever assembled in these parts. Elder McKinney preached at eleven o'clock, from these words, "A light to lighten the Gentiles, and the glory of thy people Israel." He was followed by a Protestant Methodist. We met again at four in the evening, and I preached from these words, "By grace are ye saved," &c., (adding the connection,) after service we shared in their liberality. We held meetings throughout the week, which I will not burthen you with an account of. On Tuesday, 25th, I left Elder McKinney in the town of Juliet, and started for Fox River, and in the evening late arrived at the residence of Elder O. Barr, in the town of Aurora. I found him kind and hospitable, and of liberal mind. I received of him, as a present, a volume of eighteen sermons, by the Rev. Mr. Dewey, and also some Unitarian tracts. I preached to Elder Barr's congregation on Wednesday night; on Thursday the 27th, returned to Elder Nicholson's at which time he made me a present of a coat that was sent to him with others from the city of Boston, by the Unitarian brethren, as also a number of tracts published by the Unitarians and which I distributed amongst our brethren at our conference. On Saturday the 29th, rode with Elder Nicholson about twelve miles east, and held some interesting meetings which continued over Sabbath. Here we received something to pay our expenses on our home journey. Monday morning the 31st of May, started for home in the rain. On Tuesday evening fulfilled our appointment at Bunkum, to a large and attentive [illegible] done, if some preacher would settle near enough to attend there. On Wednesday night Elder McKinney preached to a respectable audience three miles north of Attica. Thursday at two o'clock, I found myself at home with what we call dum ague, after being absent sixteen days. I would just say that the Cole Creek Christian Conference has just adjourned, after a session of four days, and all in harmony. The following resolutions I will name, as they may interest some of your readers.

Resolved. That we have unlimited confidence in the Meadville Theological High School, Pa., under the direction of the Unitarians and Christian Church, and that we hail it as an excellent opportunity for our young ministers to prepare themselves thoroughly for the ministry.

Resolved. That we will correspond with the Unitarian Convention to be held in the City of Boston, in May 1848, and that Elder A. L. McKinney be our Delegate to said Convention.

P. S. As far as I have read those tracts, I am well pleased with them, and am glad to learn that our Unitarian brethren are endeavoring to extend liberal Christianity. I just say that I think if some of the Unitarian ministers would locate in some of our towns in Indiana, that great good might be done. I think there is no doubt but we could unite together in all our exercises. I have a strong desire to attend the Meadville school, but my poverty will not admit even of my preparing myself for that school. If you think it would be interesting to your readers, I will at another time give a more extensive account of our country and manner of carrying on our meetings, &c. Now Mr. Editor if you think any part of the foregoing worth your attention or interesting to your readers, and you can arrange it to make it read, so as to be understood, you may publish it. But being a stranger to you, I hope you will pay some attention to it for which I shall ever be grateful to you.

JOEL THOMAS.

For the Register.

"JESUS WEPT."

This sentence of Scripture is very often misconstrued. For why should he weep—he who had made death life—he who had disclosed the future clad in eternal beauty, and who himself was the Son of God. Rather would he rejoice that the weary one was at rest in mansions prepared for the blest. He wept because they doubted—he wept because they had not that faith which proceedeth from the Father and quencheth the falling tear! He wept that he might fulfil his own blessed command "weep with those that weep and rejoice with those that rejoice." He made this his motto and so may we love, cherish, and perform it until death shall sever us from our connection here.

DEMANDS OF THE TIMES ON THE PULPIT.

A topic of great and growing practical importance to the ministry—more deeply felt than is supposed—is alluded to in the following paragraphs from an able review of Dr. Fletcher's works in the last British Quarterly Review. It is worthy of consideration:

It may be better, on the whole, that the sermons delivered in our pulpits should be suited to the wants, capacities, and tastes of the greater part of moderately informed and religious people; yet are we deeply concerned that the well-educated, the skeptical, the inquisitive, the prejudiced, the heretical, and even the avowed infidel, should be addressed, each on his own grounds, by the masters of logic and of science, and that the ordinary hearers of the Gospel should be sometimes made to feel the sublimity of truths which demand the homage of the highest intellect, and electrify the core of the stoutest heart, while they nourish the faith of the humblest believer. Nor, we apprehend, would it be so difficult as some might, at first sight, imagine, to render such discourses popular, if they were expressed in English household words, calmly and forcibly reasoned, chastely adorned with illustrations from the spacious fields which are as open to the preacher as to the poet, and delivered with the elevation and earnestness belonging to all good preaching.

We are not now expressing a regret, or passing a judgment, so much as inviting the attention of preachers to the practical importance of one particular description of sermons. We would see a higher standard of preaching, not higher as to doctrine and spiritual wisdom and intention merely, but in the determination and the power to lay hold of the most capacious, energetic, and cultivated minds—minds, it ought not to be forgotten, which, on every subject, not excluding religion, are sure to give the tone to coming generations. We would see our temples the resort of thoughtful men; our religion acting, in the way of restraint and guidance, on the master principles of human nature, in their strongholds; the wearied children of this world's love drawn to the feet of the Incarnate Teacher, and to the shrine of the Divine Comforter; the philosophy of earth culminating in the revelations of Heaven; and the choicest spirits of the age renewing their strength at the spring-head of mind, and consecrating their genius and their knowledge in the life-giving presence of their Savior. We are willing, for the sake of ends so noble in themselves, so intimately connected with our largest and dearest hopes of the world, to lose much of the stereotyped preaching which is to many not less sacred than the ark of the covenant was to the Hebrew worhipers. We need not change any doctrines in our creed; but we do want the doctrines which our fathers put into their creeds drawn out as fresh waters from a fountain. Truth is as old as eternity. The rudimental truths of religion have been in our world as long as there have been men. The special truths of Christianity, shrouded in the symbols of ancient prophecy and Judæan worship, have been given to mankind in the lucid narratives and epistles of inspired messengers. The teachers who, through the half hundred generations that have since passed, unfolded these truths to the church, may be considered to have served their times; but the time *we live in*, as it appears to us, demands a mode of presenting the truths of the Gospel—the ancient and catholic truths—which we believe to be more primitive, whether so or not, certainly more adapted to engage the active mind of the most actively thinking community that ever [illegible]. While some of our preachers complain [illegible] scientific lectures and literature, and [illegible] forms of association for mutal culture [illegible] depriving the pulpit of the exclusive influence which it once enjoyed, it may not be amiss to remind that the *human*, the *intellectual*, and the *æsthetic* in the pulpit, must not lag behind the exercise of these same qualities in other spheres of mental labor.

[For the Register.]

LINES.

A stone was in the water thrown
As on the lake I gazed,
And springing from a central point,
The waves successive raised;
Which each a circle true described
By mathematic hand,
That widened with gradation nice
Till reached the very strand.

And thus, thought I, on life's wide sea
The *moral* wave must ever be;
Which from the point where first is thrown
Thy influence, may widen down
Eternity—not as the lake
Where waves upon the shore soon break.

CILLA.

GENEALOGIES AND THEIR MORAL.

We were carelessly looking over a genealogy of "the Minot family," in the second number of the "New England Historical and Genealogical Register," when suddenly our eyes were suffused with tears, as they rested on the following sentence in the catalogue of the children of Capt. John Minot, who died in Dorchester 1669.

"Martha, born Sept. 22, 1657; died, single, Nov. 23, 1678, age 21. She was engaged to be married, but died unmarried, leaving a will in which she directed that at her funeral her betrothed husband, 'John Morgan, Jr. be all over mourning, and follow next after me.'"

What a history is there in these few words about Martha Minot, who lived almost two centuries ago. The mind runs back in a moment to those times, when almost all New England was a wilderness—to those days of the old Indian wars, when no man could be a "captain" without being a man of some rank and consequence. Just after the close of King Philip's war, when the villages of New England were all in peace, Capt. John Minot's daughter Martha, twenty-one years of age, and having come into possession of her share of her father's estate, had plighted her troth to one she loved, and was expecting to be married too, when disease fastened upon her young frame, and would not be repelled. In the chill November air, when

"The melancholy days were come, the saddest of the year,"

she faded like a leaf. And at her burial there followed, nearer than brother or sister, nearest to the hearse, the one whom, of all the living, she loved most, from whom to part had been to her more painful than the death-pang, and who had been in her thoughts till 'the love-light in her eye" was extinguished. That single item in her directions for her funeral, "that John Morgan Jr. be all over mourning, and follow next after me," tells the whole story.

Nothing seems, at first sight, less interesting or less instructive, than a genealogical table, a mere register of names and dates. But such a passage as that which we have quoted—so picturesque, so suggestive, so touching, so dramatic—when it occurs in the midst of these dry records, throws out an eclectic light at every link in the chain of generations. Each of those names in the table is the memorial—perhaps the only memorial—of a human heart that once lived and loved; a heart that kept its steady pulsations through some certain period of time, and then ceased to beat and mouldered into dust. Each of those names is the memorial of an individual human life that had its joys and sorrows, its cares and burthens, its affections and hopes, its conflicts and achievements, its opportunities wasted or improved, and its hour of death. Each of those dates of "birth," "marriage," "death"—O how significant! What a day was each of those dates to some human family, or to some circle of loving human hearts!

To read a genealogy then may be, to a thinking mind, like walking in a cemetery, and reading the inscriptions on the gravestones. As we read, we may say with the poet—

"To a mysteriously-consorted pair,
This place is consecrate—to Death and Life."

The presence of death drives the mind to thoughts of immortality. Memorials of the dead are memorials not of death only, but of life. They lived, and thereby they died; and as the mind thinks of the dead gathered to their fathers, it cannot but think of the unseen worlds which they inhabit. All these names are memorials of human spirits that have passed from time into eternity. Ready or unprepared, in youth or in maturity, in childhood or in old age, they went into eternity as we are going.

"The nursling, and the tottering little one
Taken from air and sunshine when the rose
Of infancy first blooms upon his cheek;
The thinking, thoughtless school-boy; the bold youth
Of soul impetuous, and the bashful maid,
Smitten while all the promises of life
Are opening round her; those of middle age,
Cast down while confident in strength they stand,
Like pillars fixed more firmly, as might seem,
And more secure, by very weight of all
That for support rests on them; the decayed
And burthensome; and lastly that poor few
Whose light of reason is with age extinct;
The hopeful and the hopeless, first and last,
The earliest summoned and the longest spared,
Are here deposited."

The genealogical chapters in Genesis and Chronicles are commonly and very naturally regarded as being almost if not quite an exception to the testimony, "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But the story is told of a man who had long been irreligious and thoughtless, that in some vacant hour he happened to open his Bible, and began to read the catalogue of antediluvians in the fifth chapter of Genesis. As he read that one lived so many years and he *died*, and another lived so many years and he died, the uniformity of the record arrested his attention, his mind was awakened to new thoughts of the significancy of death and life, and thus he was led to realize the ends of his existence, and to dedicate himself, in penitence and trust, to a forgiving God.

[N. Y. Evangelist.

[From the Unitarian.]

THE POWER OF CHRISTIAN EXAMPLE.

We have seen how Paganism has thriven through the unholiness of Christians. We remark, further, that modern infidelity is a viper born and nourished in the very bosom of the Christian Church. The period when infidelity prevailed most in England was a time when the clergy of the established Church were indolent, dissipated, utterly careless of the souls under their charge. * * * It was the unholiness, the corruption of Christians, that made the most learned and influential men of France infidels. For many ages piety had been a rare gift among the more prominent of the French clergy. Many of them had lived in the open indulgence of the most degrading vices * * * The unholy lives of its professors led thinking men to doubt, and ultimately to deny, the divine origin of Christianity. They thought the credentials of the system, which had such unworthy professors, not even worth examining; and they therefore rejected the gospel without examination. * * *

In our own country the friends of infidelity have, within a very few years, made great efforts, and have met with much success. And the faults of Christians have been the chief weapons of their warfare. * * * If all professing Christians in this country had led as holy lives as our pilgrim ancestors did, we do not believe there would have been, at the present time, a dozen infidels in the land. And now, if all those, who have named the name of Christ, holy lives, if they would all love each other as brethren, and, forgetting unessential differences, unite hand and heart against their common enemies, unbelief and sin, the infidel army would be at once disbanded, infidelity would flit away like the morning mist before the brightening beams of the sun, and God's name would be hallowed by those who now blaspheme it. * * *

There are yet others besides Pagans and infidels, upon whom Christians ought to exercise a salutary influence. We refer to those who, while they profess to be Christians, so far as belief is concerned, have never professed to act under the influence of Christian motives or to cherish Christian hopes. When such men are urged to form religious characters, they frequently point to professors of religion and say, "What do these men more than others! They are as ready as other people to overreach in bargains, and to coin and circulate slanderous reports. They are no better husbands, fathers, neighbors, nor citizens than we are. They show as much love for the world, its pleasures and its gains as we do." * * * But if those who have named the name of Christ were careful to depart from all iniquity, if they maintained characters so pure that malice itself could find no fault with them, then the irreligious would witness the divine power of the gospel, would perceive and confess that it is not without efficacy, would regard with admiration a religion which preserves its disciples from sin. * * *

Among the different denominations of Christians, holiness of life goes much farther than soundness of faith in advancing the interests of any particular sect. Sects that have advocated very strange and irrational systems of faith have often grown numerous and powerful through the piety of their members. * * *

Reader, are you a Unitarian? you have embraced what you regard, not as an obscure and unreasonable, but as a definite, rational, and scriptural system of faith, to which many of your fellow-Christians are warmly opposed. Their opposition to you is sincere, conscientious. They honestly fear that your doctrine is not according to godliness,—that it will not bring forth the fruits of the Spirit. Upon many of them argument will have no effect, for their fears will make them deaf to argument. But the eloquence of a holy life may win them. You believe that your system is preeminently adapted to form pure and holy characters. Show, then, the superior value of your faith by your works. Be tolerant even to the intolerant, liberal to the illiberal, charitable to the uncharitable. Be faithful to every religious, every social, every personal duty. Keep the will of God constantly before you as your rule of action. Be not disheartened, though opposition hold out long, and still seem as violent as ever; for, by persevering in a good course, if you win not the favor of man, you at least gain that of God. And in time, those who now oppose you may be brought, if not to believe with you, at least to hold fellowship with you. And then you will have the satisfaction of having overcome their enmity, without having employed a single unchristian art or weapon. Such victories have been won. We have known instances in which deep-rooted prejudice has been in this way overcome. We have one such instance yet recent in our memory. A Calvinistic clergyman from a distance was invited to settle in a town where there were several religious societies, and, among others, one of the class commonly called Unitarian. Having never been acquainted with any of this denomination before, the clergyman took the right way of learning their character, not by catechizing them, but by inspecting their conduct. He saw a pastor and people living in peace among themselves and with all around them, devoted to the public worship of God and the ordinances of the gospel, bringing up their children in the nurture and admonition of the Lord, engaged in forwarding every charitable enterprise, giving freely of their substance and their labor, wherever it was needed for the relief of the poor, the instruction of the ignorant, and the building up of Christ's kingdom, and leading lives, almost without exception, so irreproachable that calumny itself could find no fault with them. His mind was open to conviction; and he was candid enough to express the conviction forced upon his mind. After a few weeks' residence in the place, he said: "Before I came here, I was so presumptuous as to deny to Unitarians the Christian name. I now rejoice to find among the sincere disciples and friends of Christ those whom, hitherto, I have accounted his enemies. And let me learn from this henceforth to suspend my judgment with respect to my brethren, till I can know them by their fruits." Would that instances of this kind were more frequent, that men would always judge the tree to be good when they find the fruit good! But make the tree good, and make the fruit good, and, if you gain not, you at least deserve the esteem of all your fellow-Christians. Oh that the time might come, when, among the different portions of the Christian Church, the only strife shall be, which shall abound the most in brotherly love and in good works, which shall exhibit a conversation the best becoming the gospel? Then, and not till then, will the Church be truly prosperous. Then, and not till then, will God and Christ regard it with unmingled approbation.

A. P. P.

SAMUEL AND ELI, OR THE FIRST BLUSH.

FROM THE GERMAN OF KRUMMACHER.

The boy Samuel served the Lord at Shiloh, before Eli, the priest, and he found favor with God and with men. For he served the Lord with a pure heart, and was obedient, and grew in wisdom.

But Phineas and Hophni, the sons of Eli, were wicked young men, who did not seek after the Lord, and their sins were very great. And they stood one day beneath a tree, before the house of their father, and the boy Samuel stood by them, girded with a linen ephod.

But Hophni and Phineas uttered sinful and impure words one to another, in the hearing of the boy.

Samuel blushed greatly, so that his face shone like the glow of evening, when the day has passed away. It was the boy's first blush. From his childhood up, until now he had never heard a sinful word from the mouth of man.

But the wicked youths laughed at the boy, and mocked him, because he blushed at their words; and Samuel turned away his face and wept.

Then, Eli who had heard all these things, drew near to the boy and said; "My son, why weepest thou!

Then Samuel answered: "Thy sons Hophni and Phineas, uttered sinful words in my hearing, and my heart was moved and a burning glow came, I know not how, upon my face; and they laughed me to scorn."

Then Eli embraced the boy Samuel, and kissed him, and said: "Alas! my son, wipe away thy tears, and let not their scoffs trouble thy heart.

Thou art the chosen of the Lord; but that which gives me joy over thee, fills my heart with sorrow for my own children, for they have corrupted their youth in the blossom, how then can they bring forth good fruit!"

And Eli wept over his sons until his eyes grew dim, and they caused him nothing but affliction. But Samuel rejoiced the heart of Eli, the priest, and he walked uprightly before the Lord.

STUDY OF THE BIBLE.

very able and instructive work, "Burnap's Expository Lectures on the principal passages of the Scriptures which relate to the doctrine of the Trinity." A work which we earnestly recommend to the attention of sincere inquirers for Scriptural truth on this subject. After the statement that the plan of the lectures was purely expository and practical, he proceeds to say:—

"I wish to engage you all in the study of the Bible. I wish to lead each one to investigate for himself, that his opinions may be no longer founded on the authority of any man, but on personal examination; that, in the language of the Apostle, "we may be no more children, tossed to and fro and carried about by every wind of doctrine." And the only way to study the Bible, is to bring together all the texts which relate to any subject, and compare them with each other. Unless we do this, we are liable to deduce from detached passages the most erroneous conclusions. The meaning of one text must be allowed to modify the meaning of another; the great majority are to be taken as the rule, a small minority as the exception. That which is plain, must be suffered to throw light on that which is obscure, that which is literal, permitted to interpret that which is figurative."

The excellent spirit and manifestly Christian purpose of the lecturer, in all his investigations and teachings is shown in the following passages, which we commend to the careful attention of the reader.

"In the pursuit of this investigation, it will be my sincere desire and endeavors to avoid giving pain to any one who entertain different opinions from myself, or who shall be conducted to different conclusions from the same premises. Every man's sincere opinions are entitled to respect, and shall always receive respect at my hands. I merely ask all to review the grounds of their own opinion. If they are well founded, all I can say will not shake them. If they are merely traditionary, it will give them the opportunity of verifying, by their own examination, what they have hitherto taken on trust. At any rate, it will increase their knowledge of the Bible, the great storehouse of divine truth. It will enable them better to understand a subject deeply interesting to all.

And I am not without my hopes of great practical good resulting from doctrinal discussion, for if I know my own heart, I had rather make one practical Christian, than fifty skilful polemics. The wisest of us possess only an approximation to the truth. What we believe, we have embraced upon the best information we have possessed. We ought then, rather to be helped on to something better in future, than blamed for what we have believed in time past. And it is our duty always to keep our minds open to new accessions of truth, to discard, as far as possible, all prejudice, and never to be ashamed of being wiser to-day than we were yesterday. Ever be ready to listen to what any honest man has to say for his honest opinion, for no human mind has ever seen the whole of truth. It follows of course, that it exists in fragments among the various sects into which the church has been divided. Although you may not be convinced by what seems irresistible demonstration to another, you may be led to see that he has strong reasons for his faith, strong enough at least to rescue him from the imputation of want of integrity and want of sense.

I know of no way in which the narrow sectarianism, which deforms and distracts the Christian Church, can be broken up, except by a freer intercourse and communion among all who bear the Christian name. Let them listen candidly to each other, and if not brought to think alike, they will be brought to perceive that the points in which they differ, are of less importance than they imagined, while they kept aloof from each other. And above all, let them beware of the iniquity of condemning unheard, any class of Christians, who take the Bible for their guide."

RELIGIOUS ASPECT OF THE TIMES.

Among the able and interesting articles in the July number of the Christian Examiner, is one —Art. V.—on the Religious Aspect of the Times." In reference to the general complaint of a decline of religious interest in the Churches of our land,—that "zeal has given place to torpor, and piety to indifference," the writer, after admitting that there is ground for such remarks, proceeds to say:—

"But we must not exaggerate the evil, imputing to our times more of irreligion than belongs to them, nor continue to present to our own or to others' observation only one side of the reality, as if there was no reverse to the gloomy truth. We should avoid this mistake, both because it is a mistake; a virtual falsehood, and because it does no inconsiderable harm.

It is a virtual falsehood, as all one-sidedness is. He who dwells exclusively on the dark or the bright aspect of society misrepresents it, as much as he who looks only on the joy or the sorrow of life misrepresents the Divine Providence. There is never an entire degeneracy, an indifference which sweeps over all hearts, as there can never be found an individual who is wholly and only bad. In the worst times there are some faithful souls who withstand, if they cannot arrest, the tendency of their age. When the Papal Church was at the height of its power, and the depth of its corruption, the Waldenses stood forth as the champions of a purer religion, or maintained their virtue in the seclusion which was their only means of safety. Even in Sodom there was one Lot, an exception to the general character of the people. We are apt, too, when grieved or indignant at the proofs of laxity around us, to forget how much excellence is hidden from sight in the quiet homes of the land. Who can tell how many morning and evening sacrifices are laid on altars which no eye but God's has counted? Who can estimate the amount of private virtue, of Christian self-denial, of unostentatious goodness, of secret communion, which comes up into constant remembrance before the Omniscient One? At the moment when the lust of gain and the love of pleasure may seem to divide the community between them, in hundreds of households might we find lives worthy of all praise. There never was an Elijah to complain that he alone was left of the servants of the Lord, who might not have been rebuked by a declaration like that which taught the prophet that God's knowledge, like God's patience, was great than his own.

The partial judgment of which we speak does harm, because it discourages some persons, and in the minds of others raises painful questions respecting Christianity. It disheartens those who depend very much on sympathy, and who, if they be told that their fellow-Christians are all sinking into religious unconcern, will lose their own energy of faith, and illustrate the truth of the remark by which they will themselves have been overborne. Yet more serious is the evil which is done, when persons, who are not established in that Christian experience which is a witness to itself of the Divine origin the Gospel, are tempted to inquire how that can be from God which is so inefficacious. Can a religion which produces no fervor or force of character have come from above? Christianity is now hampered, in its attempts to win the submission of some men, by difficulties enough arising from its confessedly slow progress and imperfect establishment in the world, without our increasing the [illegible] by taking only the less favorable passages of its history. By speaking only of our neighbor's ill-success [illegible] may very soon create a prejudice against him that shall never be overcome. In like manner we may prejudice the cause of truth and of God.

The writer proceeds to say in substance that similar complaints of departure from a high Christian standard have been made, not without reason, in all ages. It does not follow however that even now or then the imputation was just: that a survey of the history of the Christian Church shows that there are alternations of religious interest and religious sympathy, religious excitement and religious depression. "Much of the language which has been used in regard to the fact we are noticing we should avoid, as being founded in a wrong philosophy of religion, and suited, while it represents God as capricious, to render man indolent."—"The law which governs such changes, if law there be, is known only to the Supreme Intelligence."

"The comparative want of interest in religion which marks the present time may be, in part at least, explained." "Two powerful and obvious influences present themselves as conspiring to withdraw the mind of the people from religious thought."

1. One of these is the great prosperity of the times,—a prosperity probably never surpassed. "Activity is seen on all sides; men's hearts are full of the cares and concerns of this life. The people are too busy, and too successful to stop and meditate on Christian duty or the ground of Christian hope."

2. Another characteristic of the time, which "has a still more unhappy influence on the religious sensibilities of the people," is, that it is a time of war,—a period of excitement which absorbs all the interest that can be spared from business." "The mind becomes secularized, if it be not barbarized. The sympathies and hopes of the heart are turned from heaven and detained on earth."

While, however, we admit that from these and other causes the interest which the people take in the subject of religion is probably less than it was two or three years since, we cannot but attach importance to a consideration which appears to us not to have been sufficiently weighed by those who, under the influence of their fears or their prejudices, have failed to observe its bearing on some of the questions before us. Religion, unchangeable in its elements, has various forms of manifestation. "The manifold grace of God," everywhere the same in all that is essential to its character as a Divine gift or a human blessing, is variously distributed, according to the natural receptiveness, the intellectual, moral, or even physical predisposition, of the individual,—will be variously received, according to the temperament, intelligence, or spiritual sensibility of each one,—and must be variously exhibited in the relations of society, according to the talent, taste, and opportunity which belong to different persons. Christianity is not a mould into which character or life is cast, that it may bear precisely the same shape and appearance. Christians are neither stereotyped nor daguerreotyped presentments of humanity, but examples of a divine principle entering into connection with original peculiarities of structure, to control and sanctify, without effacing, the individuality to which these give occasion.

Peter and John, James and Paul, are but types of what every age will behold, as long as the Church continues on earth. And if in heaven as the Christian poet has sung and the Christian apostle has intimated, there be orders of angelic existence and variety of celestial employment,—from those "seven

"Who in God's presence nearest to his throne
Stand ready at command,"

to Raphael, "the sociable spirit," who moves with not less alacrity to execute the Divine will, —a similar diversity must obtain there among those who, admitted to that blest world through a common sanctification and a common mercy, yet maintain there, as here, an individual consciousness, or an individual expression of that consciousness; each one "receiving the gift," and "ministering" it there, as here, according to the capacities, proportions, and relations of his own being."

These extracts do not do justice to the entire argument of the article, though they show it to be conclusive, as far as they go. We recommend the perusal of the whole, in the Examiner, which may be obtained at the store of Crosby & Nichols.

CHRISTIAN REGISTER.

BOSTON, JULY 10, 1847.

WESTERN MISSIONS.

Great interest has been awakened, within a few years past, among Unitarian Christians, in the religious prosperity of the vast and rapidly increasing population of the West, and in the prevalence of liberal and enlightened opinions and conduct there. And there are good reasons why it should be so. It accords with the dictates both of true Christian benevolence, and of enlightened patriotism.

Every sincere and earnest advocate of a particular faith, having embraced it from a conviction, of its superior value, both on the ground of truth and of practical efficacy, must rejoice at its prevalence. Consistency demands this. Zeal for opinions, we admit, does not always prove sincerity of attachment to them; yet the *absence* of zeal in their defence and inculcation certainly does prove the hollowness of our professions,—or, at least, proves that our faith is but a dead speculation. Every sincere Unitarian Christian then must rejoice in the prevalence of a free and liberal faith at the West, and will show the sincerity of his joy, by ready contributions and active labors for its wider diffusion.

Enlightened patriotism must also favor the same efforts. Wherever a liberal faith is on the ascendant there, it will uniformly be found we think, that the intellectual and social condition of the people is, comparatively of a high order. And is it assuming anything above the fact to say, that the moral and religious condition too, is correspondingly high? That the Christian virtues and graces of justice, charity and humble unostentatious devotion, are, to a superior extent, deeply unwrought there in the very texture of society?

How wide and promising a field of Christian labor there is at the West, and how ready the people are to receive and co-operate with the laborers we send, may be learnt by a perusal of the communication of Elder Thomas, on our first page, and that of Rev. Mr. Conant, on our second page, this week. The admirable spirit and untiring Christian devotedness of these men speak for themselves, and need no comments or praise of ours. It is by giving encouragement and aid, according to our ability, to these men, and such as these, that we are to strengthen and extend the best moral and religious influences over the vast West. How shall this be done?

1. By giving adequate [illegible] as well as the encouragement of our warm approbation, to those self-sacrificing men who go out from their pleasant homes in New England, to spend and be spent in laborious duties, in the isolated settlements and among the scattered population of those new regions.

2. It must be done, too, by a hearty sympathy, with those noble and active fellow-laborers, the Elders and Lay brethren of the Christian Connection. To them, the most acceptable sympathy and substantial aid we can give is the furnishing to them of books and tracts for distribution among their people, and the establishment of a few libraries of solid value, in well chosen positions—consisting of a select but not necessarily large collection of books, suitable for the needed improvement of those Elders who thirst for knowledge, but whose age, or limited means, or other circumstances forbid their availing themselves of the benefit of the Meadville School.

The latter suggestion in regard to libraries we deem of equal importance with that respecting tracts. And it may be easily accomplished, and ought to be speedily. At least, there should, we think, be no delay, in furnishing to Rev. Mr. Conant, several duplicate sets of the leading standard works used at our Theological Schools, —to be freely loaned by him to the Christian Elders who desire them.

3. The proposed encouragement may be also given and the deserved results hastened effectually, by aid to the Theological School at Meadville, by which the number of those who resort thither for instruction shall be increased,—and thus an increased number of liberal, well taught, and devoted laborers shall be made ready, to meet the earnest call that is made for them all over the West.

By these simple and not expensive measures, great good may be effected. The moral and religious interests of multitudes may be greatly and permanently advanced, and, to a good extent, the leading features of society essentially improved.

WAR—ITS MISERIES AND WRONGS.

The public mind is at the present time somewhat aroused, to a sense of the enormous evils and wickedness of war. And it is the demand not only of the peaceful religion of the gospel, but of the common principles of humanity and true patriotism that this impression should be deepened, and as far as practicable, rendered permanent. This manifest truth would be our apology, if we deemed any necessary, for a frequent reference to this topic in our columns.

A correspondent of the Utica Gazette, writing from the scene of the war in Mexico, soon after the battle of Buena Vista, speaks thus of a gallant young officer who closed his life upon that bloody field.

"Of all the dead I have seen, he was the only one I could look upon without shuddering. His face had a smile upon it. He must have died instantly, and at a moment when he saw something which pleased him. He received a ball in his spine, and another in his head, the latter lodging under his right eye, but not marking the lid."

"He was the only one I could look upon without shuddering"—says the writer. What inexpressible suffering must there have been at the last moment of life, with all those lamented dead—at Monterey, at Buena Vista, at Vera Cruz, Cerro Gordo and elsewhere,—that it should have so distorted the features of the dying, that they could be looked upon in death only with "shuddering"? Would that the authors and promoters and friends of the war could have had the *salutary privilege*, all of them, of looking upon the agonized faces of those dying and dead; and not merely of the brave fighting men, but of the unresisting, helpless, innocent women and children, of whom there were so many, particularly in the horrid battle-scenes of Monterey and Beuna Vista. But, as this could not be, let imagination picture it. It is no impracticable thing or hopeless effort,—where conscience is not seared, and the heart is not morally dead—to do it in a manner to awaken the salutary gnawings of remorse in the guilty.

Stretch out then,—upon the public squares, and principal highways of any of our large cities— the dead of all the Mexican battle-fields, and the wounded and dying, too, crying out in the bitterness of their pain and despair, some for human help, some for divine mercy, and some with execrations and curses of revenge on the authors of their misery;—stretch them all out there, and let the great ones of the land be there and walk among them, —they who caused the war, and they who while they opposed and denounced it, voted money to sustain it; and they, too, who while they acknowledged its injustice and its wrong, yet applauded the soldiers and officers who went out the willing instruments of that injustice and wrong;—let these all be there, and know that the appaling view is but the imperfect picture of *realities*, a thousand fold multiplied!

But the sufferings of the dying are but the beginning of the account. Dreadful as they are, they are soon past. How shall we picture the sufferings of the wounded and mangled who survive? And, still onward and greater,—what shall we say of the living agonies of thousands upon thousands of surviving friends? Gather the mourners, Mexican as well as American all of them together—children as they are of one common heavenly Father,—gather them all around you, with the before imagined group of the dead and the dying,—and hear the irrepressible outburst of an unspeakable sorrow,—the universal wail of anguish from the uncounted multitude of the bereaved. These sufferings—these wide-spread scenes of death and mourning, let it be remembered, are *realities* none the less for being far away on a foreign soil, than were they literally before our eyes in our own high places.

If any scenes and events could awaken to serious thought, it might be hoped that a faithful representation of such as these would do it; that the slumbering sentiments of justice and humanity might be stirred, especially in the hearts of those at whose door the sin of this war lies, arousing them to some consciousness of the responsibilities they have assumed, and of the dread account they have yet themselves to render up to a higher than earthly tribunal.

What voice of falsehood is it that deceives them, or what lust of gain or ambition that hardens them against the pleadings in this cause, of justice, of humanity, of religion, and even of true patriotism and national honor, that an end is not put to the war at once!

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

[illegible] extraordinary discussion, which was had before this body at their late anniversary, in reference to an invitation addressed to individuals of their number to be present with us at our anniversaries. That this friendly letter, sent in no official form, but from Christian friends to Christian friends, expressive of affection and respect, should have been made the occasion of such a debate, by an association to whom it was not addressed, and still more of reflections personal and injurious, on a subject totally irrelevant, and betraying an entire misconception of the real opinions of those, who were thus uncharitably censured,—could not fail to excite surprise. It is due, however, to the British and Foreign Unitarian Association to say, that the discussion, to which we refer, was occasioned by only a few individuals; and was considered by the rest, of whom were the most distinguished and influential members, as alike irrelevant and uncourteous. The proposal, with which it was connected, was finally rejected by a very large majority: only fifteen voting in favor of it.

Since the publication of these proceedings, a letter has been received from the Rev. Dr. Hutton of London, through whom the invitation was conveyed to our English brethren, expressing the most friendly feelings, and regretting the course, which that discussion had taken.

From this letter we make the following extracts.

5 Hamilton Place,
London, June 16th 1847.

To Rev. F. Parkman, D. D.

Rev. and Dear Sir,—I feel that I owe an apology to you and the other kind friends, from whom I received, some time since, so cordial an invitation to visit Boston as your guest, during your religious anniversaries, for not having responded to that portion of the communication which was addressed to myself personally. Sincerely do I now regret that I did not do so: but I was in hopes that at, if not before, the late meeting of our Association such an answer from my brethren generally would have been agreed upon, as I could have fully sympathised in, and accompanied, in the transmission, by my personal acknowledgements. By a passage in the Report of the B. and F. U. Association you will find that the Unitarians of Britain are by no means ungrateful for, or indisposed to respond to, the friendly feelings of their brethren in America. You will however likewise have learned, not improbably, from the public prints that the passage, though ultimately sanctioned, I am happy to say, by the approval of a decided and large majority, was the subject of some discussion amongst us; and that the "vexata quæstio" of slavery, (heartily I am sure do you sympathize in our wishes that it was forever settled, in the only way in which it can be settled, by universal emancipation,) excited a partial division of opinion. Such discussion was in my view, and that of several others, uncalled for and irrelevant, inasmuch as the friendly invitation had been sent to us, not by the American Unitarian Association as a body, in which case perhaps we might have been justified in canvassing its public acts, but by individual members of it to whom we had no ground for imputing either approbation of slave-holding or sympathy with slave-holders. For my own part, though I cannot but regret the apparent apathy, to say the least, of your distinguished President on the subject of slavery, and though I cannot but think that your Association should have carefully avoided giving or appearing to give, the slightest countenance to that curse of your country by the choice of any one of its officers from amongst those who could be justly accused or suspected of countenancing it in any degree,—yet when I think of the religious activity of your body,—of the proofs without number which you have given of devoted zeal to our Great Master's cause,—of the large debt of gratitude which British Unitarians, and those of every land, owe to you for your labors of love, for the rich and abundant fruits of your faith, devotional and moral,—I cannot but feel that we have great cause to take shame to ourselves, that we are not the persons to school you severely, and though it may not be our duty to be blind to your faults, yet ought we never to approach the consideration of them without the humbling recollection of our own it is more than probable still greater errors and deficiencies. On the subject of Slavery we may perhaps see the path of duty more clearly than some of you because we have *now* no temptation to wander from it: but on other subjects, where the path is equally clear and plain to both parties, it behoves us to ask ourselves, and I question much whether the answer of conscience will be favorable, whether we walk in it as stedfastly and diligently. Most cordially, My Dear Sir, would I respond to your, and your brethrens kindness, and gladly, did circumstances permit, would I give personal proof of the gratitude and esteem which I cherish towards you and them, but, for pecuniary and other reasons, I can scarcely hope that it will ever be in my power to volunteer a visit to the other side of the Atlantic, and should a deputation be appointed, as I trust may be the case at some future day, to attend your anniversaries, the duty as well as the pleasure will then doubtless devolve upon some one more competent, both from taste and talent, to appear amongst you as the publicly recognized representative of our body. Requesting you to accept, and to present to the brethren associated with you—my valued friends, Messrs. Gannett, Ellis and Muzzey,—my kindest remembrances and regards, I remain, My Dear Sir,

Respectfully and affectionately,
Yours and theirs,
Joseph Hutton.

We subjoin the letter of invitation as sent from Boston to our English brethren, and enclosed to the care of Dr. Hutton. This letter was published in "The Inquirer" of London, April 24th, and is introduced as follows by the editor of that paper.

"We have the pleasure to lay before our readers a letter of invitation, from our New England brethren, to the Unitarians of this country, which has lately been received, and ought to be generally known.

THE FRIENDS OF UNITARIAN CHRISTIANITY IN BOSTON TO THEIR BRETHREN IN A COMMON FAITH IN ENGLAND AND IN SCOTLAND.

Honored and Beloved,—It is already known to some of you, that the anniversaries of many of our most important societies, religious and charitable, are statedly held during the last week in May; and the anniversary of our "American Unitarian Association" will be holden this year in Boston, on Tuesday, the 25th of that month.

We number it among the satisfactions and benefits of these our anniversaries, that they assemble from distant places of the land our Christian friends; to reciprocate our views and feelings [illegible] cause for which we are engaged.

We write at the present time to express our earnest wishes, that some of you, our brethren in England, might be present with us on these occasions, and more particularly on that to which we have just referred.

And it would give us the highest satisfaction to welcome any of our Unitarian friends in your own or any other part of the United Kingdom, on this or any future anniversaries, who might be disposed and inclined "to come over and help us." We can assure to you the heartiest reception that our houses and our hearts, our respect for your characters, and sympathy in your labors, can offer.

We request that this invitation may be accepted by our friends, as well in Scotland as in England; and, with our most respectful regards to them and to yourselves, we are,

Christian Brethren,

Yours in the bonds of our common faith,

Francis Parkman.	George E. Ellis.
Charles Brooks.	F. D. Huntington.
James F. Clarke.	E. Peabody.
Saml. Barrett.	S. K. Lothrop.
A. B. Muzzey.	J. I. T. Coolidge.
Alex. Young.	Frederick T. Gray.
Chandler Robbins.	R. C. Waterston.
Ezra S. Gannett.	

Boston (N. E.,) Jan. 28, 1847.

P. S. The same invitation has been addressed to our Christian Brethren in Ireland.

FRATERNITY OF CHURCHES.

The Quarterly meeting of the Fraternity took place on Sunday evening at the chapel in Bedford street. The President, H. B. Rogers, Esq., presided, and prayer was offered by Rev. Dr. Parkman.

The Quarterly Report was then presented by the Secretary, Rev. R. C. Waterston, which briefly stated what had been done through the last three months, and embraced communications from the several Ministers at Large, Messrs. Ware, Bigelow, Burton, Winkley, and Cruft, in which were embodied important facts and statements, each minister giving some account of his labors, with such reflections as those labors suggested. Each minister had passed much time in visiting the destitute, and afflicted. The Jails, Asylums, and the Courts of Justice had also been the object of particular observation. Some important statistics respecting Emigration, Juvenile Delinquency, and Pauperism were given.

After the Report of the Secretary, the Treasurer, Benjamin Seaver, Esq., gave an account of the Financial State of the Fraternity. The Visiting Committee from the Federal street Branch and the Twelfth Congregational Branch offered Reports through Messrs. Chandler, Hawes, and Thompson, stating that they had in the months of May and June visited the Schools and chapels and found much that was encouraging and everything in a satisfactory condition. It was stated that in the Sunday School connected with the Pitts street Chapel, there had been instructed since its commencement 3020 pupils. That there were now 250 pupils belonging to the school and an average attendance of from 180 to 200 every Sabbath.

Mr. Hawes stated that the Federal street Branch, from which he was a Delegate, had been so much impressed with the usefulness of this ministry that they had increased their subscriptions to 800 dollars, which they were now ready to pay.

After this, remarks were made by Rev. Dr. Parkman, Rev. Dr. Gannett, and Rev. F. T. Gray, Messrs. Chandler, Hawes, Hammet and others.

No one could have listened to the various reports, full as they were of interesting facts and suggestions, without deriving advantage. These quarterly meetings are of vital importance to the best interests of the Fraternity, and it is very desirable that every Clergyman and Delegate should be present, both to know what has been accomplished, and to receive or impart light upon the general subjects connected with this Ministry. There can be no more important mission than this, connected as it is both with the temporal and spiritual welfare of the community, and we are happy to say from personal observation and from the reports of the various ministers at large, that the whole labor is now carried on with indefatigable diligence, and its results are in every respect such as may gratify the philanthropist and the Christian.

MEADVILLE THEOLOGICAL SCHOOL.

We publish below the Order of Exercises at the Annual Visitation of the Meadville Theological School, on the 1st instant. The friend who sends it to us writes that the School is in a prosperous state. That the dissertations were highly creditable to the Students and Teachers, and that the prospects for the next year's class are very encouraging. The School is now no longer an experiment—it is established permanently, duly organized upon the charter obtained from the State of Pennsylvania. This year the number of Students upon the Catalogue is thirty-three; and we are told that next year it will probably rise to forty. It must be generously sustained, and it will give a great impulse to liberal Christianity. Elder J. E. Church preached the Anniversary Sermon the evening previous to the Visitation Exercises. His subject was the coming of Christ.

MIDDLE CLASS:

1. Advantages of the study of Ecclesiastical History,— *Charles M. Taggart*, Ky.
2. Martin Luther, *Rush R. Shippen*, Pa.
3. English Versions of the Bible, *Noah Nichael*, O.
4. Christ a dependant Being, *Samuel McKnown*, O.
5. 1. John 5. 7. *Evan W. Humphrey*, O.
6. Samaritan Pentateuch, *James Elliott*, O.
7. Sunday Schools, *William Cushing*, Mass.
8. The Character of Balaam, *Alvin Coburn*, Vt.
9. Peter's Sermon on the day of Pentecost, *Nathaniel O. Chaffee*, Mass.
10. Religious Liberty, *Liberty Billings*, Me.
11. Critical Editions of the Greek Testament, *Stillmrn Barber*, Mass.

SENIOR CLASS:

12. The Characteristics of effective Preaching, *Daniel Boyer*, Pa.
13. Piety in a Minister, *Petsr Betsch*, N. Y.
14. Moral Reforms and the Ministry, *George S. Ball*, Mass.

After the delivery of certificates, the exercises were closed by a Hymn and Prayer.

Classmates! Brothers! ere we part,
Every voice and every heart
Join, and to our Father raise
One last hymn of grateful praise.

Side by side, God's word we've read,
Side by side, in prayer we've plead,
Side by side, is grateful lays,
Raised to God our songs of praise.

The words that rung from David's Lyre,
The hymns of old prophetic fire
Have stirred our hearts, like trumpet-peal,
To work for God and human weal.

The voice of Christ, in every hour
Has nerved our souls to conflict strong,
With Satan's wiles and human wrong.

Then let us pledge, in union strong,
In words of prayer, and words of song,
Our strength of mind, our strength of soul
To bless our race from pole to pole.

Though we here should meet no more,
Yet there is a brighter shore;
There, released from toil and pain,
There we all may meet again.

For the Register.

CHRISTIAN LABORERS AT THE WEST.

Geneva, Kane Co., Ill.
June 25th, 1847.

Mr. Editor, I trust your readers generally feel an interest, in what is done in this part of the country for the spread of the primitive faith of 'one God the Father and one Lord Jesus Christ;" and as a more correct idea of the state of affairs and of present modes of action may be drawn from a simple narration of facts, in the order of their occurrence, than from a more studied description, the following account is given of a meeting of the Northern Illinois and Wisconsin Christian Conference recently held at Johnston, Rock Co., Wisconsin Territory. If there is an air of rusticity in the story, be it remembered that the object is to present an image of things as they here exist.

Tuesday June 15, Elder O. Barr and his wife came to my house in a one horse wagon on their way to the annual conference. My horse was soon brought from the prairie and my trunk (previously well filled with Channing's Works, Dewey's Discourses on Life, Ware's Formation of the Christian Character, and other books, and about 300 Tracts) was placed in my wagon, and we went about 20 miles to Ohio grove, where we found brethren with whom we passed the night Says old father Roberts, (a patriarch among his people) "I have read those tracts you left with me two or three years ago and I hardly ever enjoyed any thing so well in my life. They express my views and feelings exactly. Others are reading them and they are doing good." Very well, "Here is a volume of Dr. Channing's Discourses, Reviews and Miscellanies. It appears from the name written in it, that it once belonged to J. G. Palfrey. You will find in it something more to refresh your spirits. Take it—read it—lend it."

At noon we found ourselves at Elder Crocker's near Genoa. "I intended to go to Conference," says Elder C., "but I have spent five days in search of my horse on the prairie and have but just brought it home, and it is needed to cultivate my corn which is now suffering for want of culture. If I had this cultivator done that I am at work at, and could leave my horse for my son to cultivate the corn, I would gladly go.' "Brother Crocker you can ride with me, and while you are getting ready we will work at the cultivator." Both of us knowing how to use carpenters' tools the cultivator progressed finely, and by the time Elder C. was ready it was so near completion that the Elder's son thought he could finish it. At night we were in Belvidere. Left a copy of Channing's works for brother J. L. Towner, receptly from Meadville, and another for Mr. Smith, a warm friend of the slave, to be paid for, perhaps in the fall after the crops are sold.

Thursday, rode 34 miles passing through Beloit and Jonesville, flourishing towns on Rock River. The ceremony of laying the corner stone of a college at Beloit is to take place on the 24th. At the house of brother Bruce, formerly of Rochester, N. Y., we found a cordial reception. "Little did we think brother Bruce," (says Elder Barr) "when we parted last, that our next meeting together would be in this western world." —"Brethren I am as happy to welcome you to my humble roof and fare as ever I was to receive you to my residence in the city in more prosperous days, and when I could set before you a more sumptuous feast. I have worked hard and spent nearly all my money in making a beginning; but my prospects are fair for some return for my labor, and in this place I intend to make a home where you will always find me ready to receive you."

Friday, spent part of the day in friendly discourse and interchange of religious views and the remainder in forming new acquaintance and circulating books and tracts. Elders Walworth, Hulbut, Lines, Thomas and others, arrived in the neighborhood on their way to conference.

Saturday morning our train of wagons moved off to Johnstown, 12 miles. The place of meeting was a large barn,—not in a village but among the oaks of "the barrens." Around and in the distance were large wheat fields and a few houses. Elder Shumway sent our whole train of carriages to his father's house and after taking our horses to pasture we repaired to the barn. Meeting commenced at half past ten by a sermon from Elder Scott, of New Jersey, on prayer. Afternoon,—a discourse by Elder Williams on repentance, and another by the writer on the nature and importance of godliness. At 6 o'clock P. M. Elder Crocker preached on the transforming power of the Gospel. At night we were received for lodging and entertainment at the cabins and farm houses of the neighborhood. Some taking three or four, and some twelve or fifteen.

Sunday, the 20th: Morning.—Prayer and conference meeting. Sermon by Elder Adams on salvation, and Elder Walworth on the results and fruits of salvation. P. M. a discourse by Elder Barr on the "glory and blessedness of the Christian life," from the text, "If any man serve me, him will my father honor." An audience of about 300 were assembled, and the tracts offered at the close of the afternoon meeting were seized with avidity. At 6 o'clock Elder Wicklizer preached on energy of Christian character. Eighteen ministers were present, some old veterans of the cross, met after a separation of twenty years. "Twenty years ago brother Crocker you assisted at my ordination and this is our first meeting since:"—"My brethren wanted me to preach and I am trying to preach, but I am too glad at meeting them to maintain the quiet self-possession necessary to a clear and systematic discourse." "When I was a boy in the state of New York, I boarded with a man one winter and chopped wood night and morning for my board, and walked two miles to school. That man is the father of the owner of the barn in which we are now assembled." Such and similar remarks were made by Elders Walworth, Adams, Barr and others.

Conference opened its session on Monday morning at 8 o'clock. Reports of the character, standing, and labors, of the several ministers, of the condition of the churches occupied most of the forenoon session. In the afternoon, resolutions were discussed and passed, expressive of the *belief* that we *can*, and the *purpose that we* [illegible] portion of our country. Among the means of accomplishing this object, the circulation of books and tracts was made a subject of considerable remark, and all were agreed as to its importance. The following resolution presented by Elder Crocker passed unanimously.

Resolved. "That the kindness of our Unitarian friends in the distribution of books among us through the agency of brother Conant merits the thanks of this Conference."

On the subject of peace the writer presented the following, the first of which passed and the second for want of time for discussion was laid on the table to be called up at a future meeting.

1. "*Resolved*. That war is anti-christian, and we deem all encouragement and aid of it wrong, and believe it to be the duty of all Christians, and especially of ministers of the gospel of Peace to do what they can for the abolition of war, and the establishment and maintenance of permanent and universal Peace.

2. *Resolved*. That we regard the war in which our country is at present engaged with a neighboring nation, as unnecessary, unprofitable, and unjustifiable either on Christian or moral grounds, and as citizens of the United States—members of the human brotherhood, and ministers of the Gospel of Christ, we protest against it, and declare that it ought to be discontinued at once."

After making arrangements for the next meeting, the Conference closed its session by singing and prayer.

The books and tracts I had left were divided among the destitute, and each took his journey homeward.

In conclusion let me say a word to my brethren in New England. These Christian ministers do not receive on an average $100 a year for their labor as ministers, and many do not receive as much as $50. Their own hands feed and clothe them and their families. They would be glad of the means of self-improvement, especially the young ministers, but they have not the money to purchase libraries. It is true if they had libraries they would not have time to study a great deal. But they *would read* and *improve some*, and a few years would add a great deal to their store of knowledge and ability for usefulness. They cannot themselves write and preach such sermons as Channing and Ware. But afford them the opportunity and they will introduce Channing and Ware's Discourses, and the best sermons of our ablest men into every village and at almost every fireside of the wide west. This they can do, and will rejoice to do. I have read reports of some noble speeches at the anniversaries on the subject of circulating Channing's Works and other books. All that was said of the *importance* of this means of benevolent action *is true*, and I hope that the noble speeches foreshadow noble deeds.

The Book and Tract Depository at Geneva will soon need replenishing, and forgive me the boldness of making known wants which I am confident if known and felt as they should be, will be promptly met. A hundred copies of Channing's Works cost only $250. And if they are furnished us, we will try to circulate this number of copies annually where they will produce a rich harvest of the good things of spiritual life. The field is wide, and the few laborers are ready to scatter the seed of truth, trusting in the goodness of the soil and the blessing of God. Very truly yours,

A. H. Conant.

For the Register.

FRAGMENTARY THOUGHTS SUGGESTED BY A RECENT VISIT TO MOUNT AUBURN.

Here in this calm and solemn retreat repose the earthly remains of many a weary and worn body, exhausted by the heaviness of sickness or grief. Here monuments of stone or marble tell to the passer-by, the names of those who once inhabited an earth dwelling temple. But the spirits of the departed, Where are they? Risen. Yes, gone upward to the holy mansions of eternal love. There the tried spirit finds its true repose. What matter then where we die or what becomes of these poor fleshy lineaments? I asked.—What matter if no storied urn cover the enclosure containing the casement of time once containing the germ of eternity? Surely no matter to the departed where his body rests, when death unlocks the cell of the soul; but it may be of consequence to those he leaves behind. Methought truly then, "It is good to be here." It is a place for reflection, for meditation. To feel on all sides surrounded by the bodies of fellow beings, once animated with the same vitality that now supports our like feeble frames. To feel that this place is dedicated to the remnant of decaying mortality; and though beautiful the scenery, nature giving almost every thing, and art endeavoring to embellish nature by rich additions of foreign and home-wrought architecture; while the natural children of the soil spring up in their rank luxuriance, and the cultured flower of the garden, with the rare exotic bloom brightly and calmly in their hallowed home. Yet, 'neath this seeming grandeur of native beauty and art, the worm still gnaws upon the body slowly and surely in this consecrated retreat, as it would in a wilderness, or in the pathless woods. "Ashes to ashes, dust to dust." This speaketh a great lesson for the wisdom and glory of man, all perishing, all must decay. The highest and lowliest, rich and poor, go mouldering on together—when death alike calls them to the dark receptacle of the tomb.

But to turn from these reflections, another train of thought came over me. "It is good to be here," I again said. It invests death with less of dread and gloom. It seems like gliding from one resting place to another, so calm and still is this sanctuary; one would not fear to lie down and repose in its quiet shade, feeling the sleep of death was only the wakening from sorrow and trouble, to peace and rest.

To the young, also, it gives gentle impressions of the dead. To see the respect with which the memory of the departed is cherished, to see the love and affection which decorates the sacred spot with the most lovely and appropriate emblems, frail flowers, beautiful as life, and as evanescent also. To see the mourner lingering upon these grounds, as though here the beloved spirit hovered round him more nearly, and as weeping with grief, in this invisible sympathy seeming to find relief, going away comforted in soul by this silent communion with the absent ones. All this gives to the young mind a holy calm, a serenity regarding death, the dread and fear occasioned by the gloomy habiliments worn upon the decease of friends, which also the wailing and grief, and dark funeral train often-times suggest. To come with them to this sacred spot so lovely to behold, to leave here the remains of the dead, is healthy to the mind, leaving pleasant recollections of the last resting place of mortals, upon the young heart—not able as yet, to understand in any way the mystery of death.

Once more I said,—"It is good to be here." Guardian angels, spirits of the good, with outspread wings of love and mercy, protect and sanctify this retreat. The presence of the Almighty is felt on every side, and his omnipotence at once acknowledged. In the decay of the natural body, held only in beauty by the breath of God; in the return of the inner life to its original design, that rising upward of the spirit to its former home, all this speaketh the mighty power of God, showing his mercy and kindness in sustaining and cherishing this frail fabric, we often so carelessly neglect; and at last enabling to live forever the only true vitality, the soul capable of high developement and improvement through all succeeding years.

Why mourn then? why mourn and complain that the body must pass away? Why not wait God's time patiently for the release, looking ever to the health of the life within. We decorate the body in life, we decorate the body in death. Why not ornament the soul with the memory of goodness and truth, adorning the heart with virtues that will bloom forever? Then, whether in these hallowed grounds earth calls back the earthly as her own, or in humbler soil she consumes herself anew, we shall be alike resigned, pressing onward in the progress of that true developement, existing in the immortality of the soul. Lalia.

For the Register.

SUNDAY SCHOOLS—REWARD OF DEVOTEDNESS AND PERSEVERANCE.

In the summer of 1842, while travelling in the western part of New York, I was obliged by unexpected circumstances to pass the Sabbath in a small village in Niagara County. In the morning, I found myself (an entire stranger in the place,) turning my steps in the direction of a small but neat looking church, which I observed was open, and being entered by many children. I asked a gentleman who was going in what was the occasion of their assembling, he informed me it was a Sunday School, of which he had the direction, and kindly invited me to accompany him. I gladly availed myself of his offer, and soon found myself in the midst of as happy a set of children as one would wish to see. During the exercises I was struck with the marked attention and interest manifested by the children, and after the services, I took occasion to express my satisfaction to my new friend. He smiled and informed me that it was not always so. Seeing that I was interested in the subject, he told me if I would call at his house in the evening, he would relate to me the circumstances of the formation of the school, which he afterwards did in nearly the following words.

"Ten years since, when I settled in this village, I found no Sunday School, and what was worse, a strange, and to me unaccountable dislike to the establishment of one. Being myself fully convinced of the importance of this institution, I resolved to use my best endeavors to accomplish the establishment of one.

I found upon talking with our good minister, that he had made an attempt to form a school but in vain; the parents, as he said, 'would not encourage him with their support; indeed, would not allow their children to attend.' He was, however, perfectly willing that I should make the attempt.

My first step was to obtain the use of a small room in the public school house where we held our meetings; for at that time our village had no meeting house. I then went round to all the families in the place to try and procure teachers and scholars; I soon found I should have no need of the former, as I obtained the consent of only three parents who promised to send their children; these, I should add, were people who had lately moved from New England.

I well remember the morning that I commenced. It was in the month of June, and one of the finest days it seems to me that I ever saw. The number I commenced with was only four. I persevered with only this number for more than a year. It was my habit to lend them books from my own small library, which I thought had a good effect in rendering them more interested in their regular attendance.

At the end of the first year, I made another attempt to enlist the interests of some of my neighbors, and this time with more success. Several of my friends, pleased perhaps with my patience and perseverance, now were willing to countenance the undertaking. I found upon looking at my list, I had fifteen in place of four. I now wanted some assistance, and had no trouble in inducing a young lady to take one class, while my brother took another, I retaining my old class. From that time to this, I have had the pleasure of seeing our number increase constantly, till it has arrived at the point you saw this morning.

Seven years since, when we removed from the school house to the meeting house, I made, what may be deemed a singular, but as it proved, a successful attempt to form a library. I knew from the state of business in our village, that a direct call for money would not be successful. I therefore proposed to receive any kind of produce at the market value, and advance the money to buy books. This proposal met with great satisfaction, and I soon received a substantial proof of it, in the shape of wheat, oats, corn, &c., in amount to one hundred and twenty dollars, which I increased to one hundred and fifty. The publishers where I purchased the books, upon hearing the state of the case gave an addition of twenty-five more."

He closed by saying, "I have never had occasion to regret my attempt to form a Sunday School in our village." H.

RELIGIOUS SUMMARY.

ST. LOUIS—"PROTESTANT CHURCH EXTENSION."

A correspondent of the Philapelphia Christian Observer, gives an interesting article on the growth of St. Louis, and particularly of its Churches. A part of this article we give in the words of the writer, and other parts in a more condensed form in our own words.

"In 1831, this city contained a population not over 7,000, and extended a mile on the river-bank, running back on some three or four tolerably compact streets, with scattering residences beyond. It has doubled its population about every five years since, and now numbers *fifty thousand* inhabitans. Instead of a mile of riverside, it stretches compactly from north to south some five miles; and streets distant from the Levee, 20 or more squares are rapidly and thickly filling up with substantial improvements. The commerce of the city has more than proportionably increased * * *

In 1831, several Protestant denominations had a single church in this city—the germs already planted of their subsequent enlarged growth.

Presbyterians. We are told, that from a single parent stock, the *Presbyterian* denomination has increased, within some twelve years, to *eight* churches.

Methodists. This denomination has sent out several vigorous shoots, and now numbers six churches. One of these societies adheres to the M. E. Church, *North*—the remainder to the *South*. The schism, we learn, has been very acrimonious.

Episcopalians. This denomination has now five churches, one of which is now erecting a very costly place of worship.

Baptists. The Baptists have, as yet, but two churches. The parent society is now erecting a larger building than any other church in the city.

German Protestants. The Germans in Missouri are set down at 100,000. They have several churches in St. Louis, and we are told, "a faithful ministry." They need more well-educated clergymen.

Roman Catholics. The Papal church, says the writer, "then possessed great influence in the community, as it continues to do. But in the extension of the city, that church has not more than maintained its relative strength, with all its drafts upon foreign money and missionaries, and immigrant membership."

Unitarians. What does the correspondent of the Philadelphia Observer say of the Unitarians, when professedly giving an account of Protestant Church Extension in St. Louis! Not a word. But are they not Protestants! Or is it deemed dangerous to the interests of the self-styled Evangelical sects, to have it generally known that within a few years a large Society of Unitarians has grown up here, holding rank among the most intelligent and flourishing, if not the most numerous of the city! *Had not* that writer heard of that beneficient Institution, "The Ministry to the Poor," in St. Louis, established and sustained by the devoted and persevering labors and contributions of the meek and exemplary pastor of the Unitarian Society of St. Louis, and his faithful Christian flock!

As the writer professed to give an account of "Protestant Church Extension," we regret that he did not find it in his heart to be just to all the denominations. Not that we have any fears that the neglect will cause our Unitarian brethren there, to slacken their philanthropic labors,—or that the seeming endeavor to keep all knowledge of the Society out of sight, will have any other effect, with intelligent minds, when known, than to awaken inquiry in regard to their character and doctrines. Inquiry and faithful examination, in regard to the character and practical tendency of their doctrines is what the Unitarian body most desire, at all times and in all places.

Unitarian Sunday Schools of England. By the Report offered at the Annual meeting of the Sunday School Association, held in London,

on the 27th May last, it appears that those Schools contain thirteen thousand scholars, and two thousand teachers.

Among the many good remarks offered by the different speakers at this anniversary, we select the following from the speech of the Chairman of the meeting, Rev. J. J. Taylor.

"One subject which was much neglected appeared to him to be most worthy of attention, and that is, an acquaintance with the Scriptures as a species of divine and spiritual literature, with which young people should be imbued at a very early age. One of the great inducements held out by our large educational institutions, to entrust them with the care of youth, is, that a classical taste is there cultivated: this is true; less pains, as it may appear, are taken to make young people acquainted with the Bible, than to instruct them in the sentiments of heathen philosophers. There are elements of beauty and moral power in the Psalms, to say nothing of the teachings of Christ and his Apostles, which it is of the utmost importance that young people should learn, not as mere lessons, but with a full appreciation of their beauty and their truth. If the minds of the young were only opened to the devotional spirit of the Scriptures, there would be no fear for the vitality of our congregations. But there are other objects to be accomplished by education; there are practical instructions, which the heads of families can as well teach as their pastors. They can convey those deep moral impressions of the value of religion, which are of more importance than the mere scientific and philosophical training in the Scriptures. In order to carry out these objects, we want a practical Christian literature. One of the objects of this Association is to bring out the wants of the spiritual assemblies of our times—to ascertain what our teachers feel to be wanted to assist in the instruction of the present day. This is to be done in two ways; either by printing, in a moderate form, from the works of former writers, such portions as are fitted to enforce the best moral impressions; but he desired to see something productive amongst us—something new and fresh. He believed the poetry of a body to be a good criterion of the spirit of that body. Within two hundred years of Luther's death, there were five hundred composers of hymns in the Lutheran church. With regard to our own body, considering our small numbers, we have a fair share; he might name Barbauld, Bowring, Emily Taylor, and others; and whatever may be said against us, there is unquestionable evidence of devotional feeling in our poetry. In this way there is a wide field of usefulness; and he would say to the young who have the power to convey their thoughts in prose or poetry, not to bury them in their own hearts; but if they can express one truth in a graceful and pleasing form, let them put pen to paper, and swell the mass of useful information through the humbler classes, and thus raise them, not to a social equality, for that cannot be, but to a moral and spiritual equality, with those who have enjoyed higher intellectual advantages.

Religious Celebration at Georgetown, Ms. On the 7th ult., was celebrated, at Georgetown, Ms., the fifteenth anniversary of the ordination of Rev. Isaac Braman, over the Church in that place. A discourse was preached by the aged pastor, in which he gave a brief sketch of the early events of his life.

After the services at the Church, a large number of people, comprising invited guests, citizens of other places, and many ladies and gentlemen of Georgetown, proceeded to Tenney Hall, where a collation was provided. Here the time was pleasantly occupied by sentiments, speeches and music. Interesting remarks were made by Rev. Dr. Dana, of Newburyport, Rev. Dr. Pierce, of Brookline, Rev. Dr. Coggswell, of Boston, Asahel Huntington, Esq., of Salem, Rev. Leonard Withington, of Newbury, Rev. Mr. Phelps, of Groton, Rev. Dr. Parry, of Bradford, Judge Cummins, of Boston, and Dr. Jeremiah Spofford, of Bradford.

Among the sentiments offered, was the following:

"The pastors of Fifty Years: The elders rise up before them, and the children call them blessed."

This called up Rev. Dr. Pierce of Brookline, who related several agreeable anecdotes, of the "olden time." He is reported to have said in the course of his remarks, that there were in this State forty one ministers of fifty years; six had had their jubilee, and three were present.

China. The Morison Education Society of Hong Kong has, for several years past conducted a school for the education of native youths. The school has been recently removed to Canton, on account of the severe pecuniary exactions of the government at Hong Kong. Rev. R. S. Brown, lately at the head of this school, returned, a few months since with his family to this country, and brought with him three of the most advanced pupils of the Institution. They were sent here by several American merchants at Canton, to advance their education.

Church of the Messiah, New York. We learn from the Christian World of last week, that Rev. Dr. Dewey has resigned his office as minister of the Church of the Messiah. The Society has invited him to preach three months of each year, and to receive, for the service, the sum of one thousand dollars.

Hollis Street Church. Rev. David Fosdick minister of Hollis Street Church, in this city, has resigned his office; the dissolution of the connection to take place on the first of January next.

Third Presbytery of New York—Resolutions in regard to War. The Third Presbytery of New York at a meeting held some weeks since, adopted six resolutions in regard to the Mexican War. These Resolutions,—which are couched in temperate language,—maintain that War, unless in self-defence, is against the principles of the word of God and the law of humanity;—that War for the sake of conquest or territorial advantage is utterly unjustifiable; that it depraves the public conscience, leading us to forget or conceal its horrors, through what is called the glory of our arms; that the enormous sacrifice of innocent life, and the various wrongs and miseries of the Mexican War are to be viewed with mourning and horror, and demand of us by every consideration of humanity, justice and duty, to endeavor to arrest its progress, and bring it to an immediate end.

Christian Denomination.—There are five periodicals published by this denomination. 1st, The Christian Herald; 2nd, The Christian Palladium, now published at Albany, now in its sixteenth year; 3d, The Christian Sun, published at Hillsborough, North Carolina; 4th, The Gospel Herald, published at Springfield, Ohio; 5th and lastly the Christian Luminary, published in Canada West.

Eliot's Bible.—It has been the opinion of the press and the public for many years, that this venerable monument of former philantropy had become practically useless, because the language had become extinct with the tribe of the people which conversed in it. But the language into which Eliot translated the Bible is still a living language, and the Bible is still in use. We know that these declarations may dissipate much of the charm which attaches to the few copies of this translation remaining in the Atlantic States, and that their truthfulness will at first be questioned. Still, from a letter which has lately come into our hands, we are assured that many copies of Elliot's translation are now in being, and read in worship by some among the "Last of the Mohegans." The Mohegans were taught Chrisuanity by a philanthropic Englishman, named Stockbridge, in the Western part of Massachusetts. From this place they were long since removed to Green Bay, on the north-western shore of Lake Michigan, from whence they have recently been removed to the Indian Territory, where they are known as the Stockbridges. They are Chrisitanized, and acquainted with the English language, yet they hold the name of Eliot in high veneration, and are able to read the scriptures translated by him into the "language in which they were born."—We feel assured that this account is correct, and are able to substantiate it. The copies of Eliot's translation now in New England are few, evidently marked by age, and will long possess an antiquarian value. But the notion, so prevalent, that Eliot's influence has ceased, with the extinction of a language, must be abandoned; his works are still known; and his success teaches us that a missionary's labor of translating the Bible may enhance the well being of a people centuries after he has ceased from his toils—[Alliance and Visiter.

Prussia Religious Statistics. Prussia at present contains about 5,000,000 Protestants of the original Lutheran faith: about 5,500,000 Roman Catholics; about 180,000 Jews; the remainder of the population, being about 6,000,000, belong to eight or nine different Protestant sects, of which the Reformed or Calvinistic comprise about 2,000,000. The churches acknowledged by the state are the Lutheran, the Roman Catholic, and the Calvinistic. The remainder, who hold a position not much unlike that of the English dissenters, enjoy in every political respect the same rights as the others; but "the property which a church possesses is to remain exclusively the property of that church.—so that, for instance, in case 498 members of a congregation of 500 of one of the acknowledged churches (as it already several times has been the case in the German Catholic churches) should fall off and form a new sect, the whole property of that church nevertheless, still remains for the use of the *two* adherents of the former church."

Canada Baptists and Open Communion. The Editor of the Christian Mirror states that a correspondent of the New York Baptist Register—announcing the arrival in the city of Rev. Mr. Cramp of Montreal—says, that his object is to secure the co-operation of Baptists in the States, with those of Canada East. But there is an obstacle in the way.—The Baptists of Canada East hold to "loose communion," as practised by the Baptists in England, who have in whole or in part adopted the views of Robert Hall. The Baptists of Canada West, on the other hand, being mostly from the States practice restricted communion on the principle embraced by the denomination in this country. These fear that the influence of the Canada Baptist Missionary Society, whose centre of operations is at Montreal, will be mostly exerted in sustaining and spreading open communion views and practice, and consequently stand aloof; and the mediation of U. S. Baptists is asked in securing to the Society the aid of these brethren, as well as their kind office in the way of direct assistance. The writer thinks the Baptists of New York will not "lend their influence to spread this lax and suicidal practice of communion."

The Mormon Temple. This celebrated edifice has been sold to a committee of the Catholic church, for 75,000. This community have also purchased other property at Nauvoo. The building is to be appropriated to educational purposes, connected with the church into whose hands it has passed. The contract requires only the sanction of the Bishop to complete it. The last of the Mormons in Nauvoo, consisting of thirty or forty families under charge of Daniel H. Wells, have left Nauvoo to join the California expedition. Babbitt & Co. still remain at Nauvoo, to close up the affairs of the Mormons. These facts are stated in the Warsaw (Ill.) Singnal.

SECULAR SUMMARY.

Independence. The public rejoicings, this year, were on the 5th. The weather was uncommonly pleasant. The city was crowded with strangers; and from an early hour in the morning, till late in the evening, the streets were thronged with citizens and visiters.

The Engine companies paraded at a very early hour upon the Common, and entertained thousands of spectators with the customary trial of the strength and capacity of their excellent and well managed machines.

The Floral procession of the Warren Street Chapel, was next in the order of time, to the exhibitions of the fire department.

The flower of childhood and the flowers of the earth—says the Courier—"were united to form one of the most interesting incidents of the day. The procession passed around the Common to the public garden, lined by a multitude of spectators, who, although they were beset by a barricade of carriages along the whole route, sent forth their admiration of the beautiful exhibition, in looks and tones which were not to be mistaken."

The customary oration before the City Authorities was delivered at Tremont Temple, by Hon. Thomas G. Cary. The oration, says the Daily Advertiser, was marked less by adulation of our country than by castigation of it. He told many important truths in a clear and manly tone, and set forth many errors in a forcible manner. The usual dinner at Faneuil Hall concluded this part of the ceremonies of the day.

The Truckmen, in their appropriate costume, and a party of Native Americans, paraded the streets.

Long before dark, the Common was crowded with people, to witness the display of Fireworks, which completed the public exercises of the day. They were not received with the eclat which has in former times been bestowed upon such exhibitions. The crowd of spectators, which was assembled upon the Common, was reckoned at full a hundred thousand.

The business on the railroads was unprecedented. The Boston Courier states that upon the Fitchburg road, fifty-two trains through, with passengers, were run without accident. The passengers who left the city in the evening by this route, are estimated at 5000, and the receipts here were unusually large.

There were probably twenty thousand persons says the Traveller, who left this city last night after the Fireworks, in the different railroad trains. So carefully and discreetly were these crowded trains managed, however, that as far as we have been able to learn, not an accident occurred which may be considered as incident to these extraordinary arrangements.

Salem Floral Procession. A grand Floral Procession was formed and marched through the streets of Salem, on Saturday, composed of the united Sabbath Schools of that city. The Salem Register says:—

"It was without exception, the most magnificent sight ever seen in our city.

The number of children in the procession, every one with wreaths and evergreen and floral decorations of every hue and fanciful device, must have been between *three and four thousand*, and we will defy any community to exhibit a greater number of brighter and more beautiful faces than peered out at every step from beneath the oak leaf and wreathed straw hats, the floral bowers, and the evergreen boughs of the countless quaint and attractive rural structures that graced the long procession."

Rivers and Harbors of the West. The late movement in favor of the improvement of the harbors on our lakes, and the navigation of the great rivers of the West, is exciting interest throughout the country. The project seems to commend itself to the people of every state. The national convention just assembled at Chicago, for the purpose of promoting these objects is represented by able men from all parts of the Union, without distinction of political party, and there can be but little doubt that their deliberations, unbiassed as it is believed they will be by party politics, will have an important influence in promoting the desired objects.

Our readers may be interested by the following facts from the New York Courier.

Chicago is now a large city. At the close of the Black Hawk war, not more than 14 years ago, the site now covered by a city of many thousand inhabitants, and with all the arts and elegancies, the substance and the comforts of long civilization and settlements—was a frontier military outpost, which had no habitation without its pickets, and few or none but for the accomodation of a small garrison within.

It is the seaport of Illinois—the point opposite to the *terminus* at St. Joseph's, of the railroad across Michigan, and therefore in a direct line, affords the shortest cut from the Atlantic sea-board of the East to the Mississippi river, in traversing Lake Erie, the peninsula of Michigan, and the fertile state of Illinois.

The Illinois Canal, which is to connect, through the Illinois and Mississippi rivers, the waters of the Lakes with those of the Gulf of Mexico, will be finished in the course of another year—and then an unbroken water communication will exist from the Atlantic off Sandy Hook, to the Gulf of Mexico off the Balize—on which line Chicago is a principal city.

Justice at Last. Years ago, the city of Philadelphia drew deep and indelible disgrace upon herself, by suffering, without due efforts to prevent the outrage, a fierce and lawless mob to burn down the Pennsylvania Hall, an edifice devoted to free discussion, in their senseless and brutal rage against her negro population. As was proper, the city was sued for damages, and after this long time we are happy to learn that an attempt to render justice has been made. The County Treasurer paid over, on Thursday last, the sum of $27,942.77 to the Trustees of the Hall, which, however, only pays the claims against the Association by which it was built, with 20 per cent. to the stockholders on the original investment. Tardy justice and quite poor at that.

Hack and Cab Drivers in Boston. The city regulations of having each carriage, hack or cab licensed, and the number thereof borne conspicuously on the carriage and also on the driver, is likely to prove of essential service. Passengers are treated with more respect and attention; they are more careful of baggage, and less likely to impose on the unsuspecting. Already several have had their licenses recalled, for improper conduct.

Military Posts on the Route to Oregon. It is already known that five companies of Volunteers have been ordered to be raised in Missouri, to be employed in establishing military stations on the route to Oregon, as provided by an act of the last Congress. We learn that the Government has determined to establish two stations or military posts—the first to be located near Grand Island, where the road to California encounters Platte river; and the second at or near Fort Laramie.

The commanding officer is to be held responsible for the early completion of the works, and will urge upon the troops that it is "their duty to build and then garrison them."

The lands upon which these sites are to be erected are to be purchased from the Indians, and to be as extensive as the appropriation will procure. Ordnance and ordnance stores will be furnished for the forts by the proper commanding officers. The battalion of volunteers will move as soon as they can be got ready for the service.

These measures will afford ample protection to emigrants, and enable the Indian department to preserve peace among the various tribes in that quarter. [St. Louis Republican, June 12th.

School and Teachers Agency. In our paper of the 26th ult., we spoke with approbation of Mr. Whitcomb's agency for the purpose of supplying teachers for the West.

We take pleasure now in copying the following testimonials of distinguished gentlemen, in great promise of usefulness.

The "Michigan Christian Herald" of 18th March, devotes some remarks to the several efforts at the East to furnish a supply of Teachers to the West, and says.

"We feel grateful for the generous efforts which have been recently called forth in New England, to forward the education of our rising population. Those who are practically aiding us in this matter, need not seek their satisfaction in our gratitude alone, their reward is coming up to them from the future. We feel that the very thing in which they can most effectually aid us is raising the standard of teacher's qualifications, and securing a proper supply. In a recent number of the Herald, allusion was made to the School and Teacher's Agency at Boston, of which it is proposed to establish a branch in this city (Detroit.) A circular has been issued, announcing the establishment of such Branch Agency, at this place; and the experiment is fairly commitied to the fostering care of the friends of Education. A number of our own public men have expressed their hearty interest in the branch here. We invite the attention of district officers, of teachers, of our brethren of the press, and of all our readers, to its merits.

Among those who, in Michigan, have expressed their approval of this enterprise, are the Hon. Lewis Cass, Hon. Alpheus Felch, Hon. Wm. L. Greenly, Hon. Ira Mayhew, (Superintendent of public Instruction,) Sam'l Barstow, Esq., Doct. Zina Pitcher, Rev. Geo. Duffield, D. D. Hon. A. T. McReynolds, Hon. N. A. Balch, Rev. James Inglis, Hon. C. P. Bush, Hon. John Allen, Rev. N. West, Hon. J. P. Cook, Hon. Samuel Denton, Hon. S. M. Green, Rev. H. L. Hammond, Hon. J. G. Thurber, Hon. H. B. Lathrop, Rev. J. A. Baughman, Hon. C. M. O'Malley, Hon. E. B. Clark, Hon. H. A. Goodyear, Hon. L. E. Jones, Ezra Seaman, Esq. and the Hon. Geo. B. Throop. The following are *some* of their letters.

Office of Superintendent of Public Instruction, Monroe, March 1847. Dear Sir. Your letter of 28th inst., has been received. The information it communicates in relation to the Teacher's *Agency* in Boston, established by your father, is to me very gratifying. The Agency, I have no doubt, will receive the cordial approval and support of active friends of popular education in all parts of the Union. It proposes to bring intelligent and successful Teachers, not only at the East, but in all parts of the country, in correspondence with School Committees in destitute portions. The Teachers' Agency, I think, bids fair to benefit both teachers and their employers. I hope, Sir, you may be encouraged to establish a branch of the Agency in this State. You have my best wishes for its success. I am, Dear Sir, very respectfully, yours, (Signed) Ira Mayhew.

Teachers for the West. Miss Catherine Beecher, the well known author of that valuable little work entitled 'The Duty of American Women to their Country,' and of many other productions of great merit, being essential aids to the cause of Education, is unwearied in her efforts to promote a better state of education in the great West, and to fill a void with which no country can ever be an 'El Dorado.' We understand she is in a few days to meet at Albany, twenty-six young ladies from New England, who are to go out with her as teachers, after having spent a season at the State Normal school. Her plan is to transfer a large number of educated young ladies to the West and there employ them as teachers.

Schools in Turkey. Education is to proceed in Turkey with giant strides. 20,000 schools are to be forthwith established throughout the country, and a Normal school for teachers is to be instituted at Constantinople, under Emir Pacha, who was educated at the English University of Cambridge, where he took a high degree for mathematics and classics.

Emancipating Slaves by Thousands. A number of the Democratic Pacifique received by the Cambria, contains a highly interesting letter from its correspondent at St. Petersburg, dated 13th of May, from which it appears that the work of abolishing slavery in Russia has just taken a vast step, thanks to the generosity, as noble as it was unexpected, of M. Ruminn, one of the principal proprietors of that country.

Yielding to the impulse of a noble heart, this wealthy individual has suddenly granted complete enfranchisement to eight thousand serfs of both sexes who belonged to him in the Governments of Nijni and Riazan, and what is more admirable in his conduct is that completing his work of charity, he has abandoned to this population, restored to liberty by him, for a trifling rent, the enjoyment of the domains over which they are diffused. This double deed of charity has, moreover, been accomplished with the simplicity which still farther enhances its merit.

"On the departure of M. Ruminn from the domains which he had just so generously ceded, all the liberated serfs, with the exception of the sick, rushed in a mass to accompany him whom they lately called their master, but whom they now called their father, even beyond the territory in which his domains are situated.

"When the hour of separation at length arrived, it was not to eight thousand persons merely that M. Ruminn had to address his thanks and adieus, but to twenty thousand persons, belonging to the population of other villages, who all aroused by the echo of this great deed of humanity, had come to crowd around the generous liberator.

"If we join this new fact to the efforts already made for the abolition of bondage in Russia, by the Prince Woronzoff, the Count Protasoff and M. Kologrivoff, and especially to the powerful encouragement given by the Sovereign himself, may we not at least hope shortly to see the day of liberty dawn for so many thousands of men who still furnish the odious spectacle of slavery in the bosom of a Christian and civilized nation!"

Civilization. The native population of Lahaina, Sandwich Islands, in January, 1846, was 3,445. Rev. Mr. Baldwin supposes that "about five hundred native families eat at the table in the style of civilization, and prepare their food after the manner of Europeans."

Rev. Dr. Judson. A letter from Dr. Judson, dated Rangoon, March 2, 1847, states that the house in Maulmain in which his effects were left, had been set on fire and burned to ashes. His clothes and his wife's, all the American presents, and every article of value, were consumed. He is allowed to remain in Rangoon in the character of a minister of a foreign religion, but is strictly prohibited from making proselytes. The succession of the late King's son has produced no change for the better.

Sale of Joseph Bonaparte's Estate. The beautiful grounds and mansion in Bordentown, belonging to the estate of the late Joseph Napoleon Bonaparte, ex-king of Spain, were sold at auction for *Thirty Thousand fiae hundred dollars*. Mr. Thomas Richards of Philadelphia, was the purchaser. It is said that the building alone cost over $60,000. The paintings, sculpture, furniture, &c. sold at much lower rates than I had anticipated, some articles being sold for half their value. The paintings brought from $10 to $1,050. Two lions and a Fawn, by Rubens, sold for the largest sum. "Nativity of our Savior," by Raphael Moengs, brought $1,000. The portrait of a Dog, by Hackerts, brought $210. The picture of Napoleon crossing the Alps, by David, the proprietors refused to put up unless the sum of six thousand dollars was bid for it. As no person present was willing to bid that sum, it was passed—and will be sent to Europe. [Cor. Newark Adv.

Cost of War. An intelligent merchant of this city, who left Vera Cruz on the 11th ult. informed us, that he learned from undoubted authority, that the *demurrage* of the vessels then at anchorage, in the employ of the United States, was about $5000 per day, or at the rate $150,000 per month, but upwards of $8000 per day, which single item of expense, would absorb nearly the whole revenue derived from the tariff, even at the high estimate made of the latter by the Union. [New Orleans Bulletin.

A Shower of Aerolites. The Dubuque (Iowa) Republican publishes an account of a fall of aerolites in that neighborhood. In one instance a large stone, some six feet in diameter, and resembling a mass of sulphur, in its descent went through a large tree, crushing it to atoms and entering the earth to the depth of about twelve feet, from whence it was afterwards recovered by those who witnessed its fall. The traces of several smaller bodies of the same nature have been discovered in that vicinity within a short time and are creating considerable alarm.

Oregon Emigrants. The St. Joseph, Mo. Gazette, of the 11th, after stating that four hundred and thirty-three wagons had passed through Independence this spring, with emigrants for Oregon and California, says the number which have passed through that place will make the aggregate upwards of thirteen hundred wagons,—which, if they average five persons to each wagon, will swell the number of emigrants to six thousand five hundred, large and small. The emigrants in small numbers, were still coming to St. Joseph.

From Europe. The steamer Caledonia arrived at this port on Sunday morning. English papers to 19th June are received. The commercial news is considered important. Flour and corn have declined in price. Trade continues dull in the manufacturing districts. The orders from the U. S. for goods have not been as large as was expected.

The Parliamentary news is not important. Both Houses have been chiefly occupied upon the question of British interference in the affairs of Portugal.

The Factory Bill has passed the House of Lords and Commons, and received the Royal assent.

Famine, fever, and murders continue to form the news from Ireland.

Potato Crop. Very gratifying intelligence has been received by the last steamer in regard to the potato crop in Ireland. We give the following extracts.

Throughout a circuit of some 100 miles in the midland counties, we can with confidence assert that there has not been for many years a more cheering prospect; the potato fields, as far as can be judged from appearances at present, never looked more promising. [Leinster Express.

There is yet no indication whatever of any blight or symptom of disease in the potato crop, which is far more limited than last season. [Newry Examiner.

We are enabled to confirm all that we have stated in our former numbers with respect to the healthy appearance of the plant, and that no disease has been as yet manifested, save what might have arisen in any ordinary year. [Cork Examiner.

Our correspondence, without an exception, in the north, represents the potatoes as free from infection in the stalk, and those which have produced good-sized tubers, to be perfectly sound. [Banner of Ulster.

"Banish the People and make way for Sheep." This expression is from the Edinboro' Witness, (Scotland) which says that to do this has long been a "favorite scheme of the Highland landlords." The subject was referred to at this time, because some of the foreign papers had expressed the fear that it was the purpose of those who had the appropriation of the monies raised and sent to Scotland for feeding the poor, to use them for promoting an extensive system of emigration, to this country, instead of feeding the poor and encouraging their industry at home. The laborer's hands would be less missed because the surplus lands could be converted to pasturage for sheep.

LIBERAL PREACHER.

The publication of the four last Nos. of this work, viz., the Nos. for Sept. Oct. Nov. and Dec. 1846, was long delayed, for reasons not necessary here to explain. Those Nos. were long since advertised as ready for subscribers. Some have called for them,—but some yet remain on hand, whose subscription for the last volume of the work is already paid. They are invited to call for them, or to leave their present address and they shall be forwarded. As these Nos. are necessary to complete the set, it must be desirable with subscribers who value the work to receive them before sending the Vols. to be bound.

The bills for the last year, of some subscribers, are still unsettled. They are respectfully invited to forward the amount, and receive their Nos.

UNITARIAN ADVOCATE.

Complete sets of the Unitarian Advocate may be obtained at the Office of the Christian Register.

☞ Odd numbers of the same work supplied.

☞ The Sermon before the Graduating Class of the Divinity School in Cambridge will be delivered on the evening of Sunday, July 11th, by Rev S J. May of Syracuse, N. Y. Services will commence at quarter past 7 o'clock. jy10

☞ THE PLYMOUTH AND BAY ASSOCIATION will meet at the house of Rev A. Pope, Kingston, Tuesday, the 13th inst, at 5 o'clock, P. M.
jy10 J. MOORE, Scribe.

☞ THE MAINE WESTERN MINISTERIAL ASSOCIATION will hold their next meeting at Rev Mr Wheeler's, in Topsham, on Wednesday, July 14th, at 10 A. M. A dissertation will be read by Rev Mr Judd, upon "Christ's treatment of existing evils, moral and political."
jy3 2w J. T. G. NICHOLS, Sec.

☞ NOTICE. The Thirty First Annual Visitation of the Divinity School in Cambridge will take place in the Chapel of the University, on Friday, the 16th of July. The Exercises, consisting of Dissertations by members of the Senior Class, twelve in number, will commence at ten o'clock. 2w jy3

MARRIAGES.

In this city, by Rev Mr Adams, Mr Wellington Newell to Miss Lucinda D. Bradford, great-grand-daughter of the late Gov Wm Bradford.

1st inst, Mr George W. Foster to Miss Martha Jane, eldest daughter of Dr Samuel Sawyer, both of Boston.

In Templeton, 30th ult, by Rev Mr Wellington, Mr A. Sidney Lincoln to Miss Abigail B. Stone, daughter of Leonard Stone, Esq.

In Woodstock, Ct, 25th ult, Mr Benjamin Sumner of Boston, to Miss Susan W. Lyon of W.

In New York, 29th ult, Mr Charles Thompson, Jr. of Boston, to Miss Emma Davison of N. Y.

In Reinsen, Oneida co, NY, 30th ult, Francis W. Buckingham, Esq. to Miss Abbie S. daughter of Mather Beecher, Esq. of R.

In Jersey city, 1st inst, Mr Charles Peralean of New York, to Miss Mary, daughter of the late Jacob Bender of Boston.

In Philadelphia, 30th ult, Mr S. C. Thwing of Boston, to Anne S. Haven of P.

DEATHS.

In this city, 6th inst, Rebecca A. S., wife of Mr Horace Cushing of New York, and daughter of Joseph Lewis of Boston, 24.

In Leominster, 17th ult, Marietta C. only child of the late Cephas Carter of Boston, 13.

In Taunton, Mrs Anna, wife of Mr Samuel Blake, and daughter of Alden Hathaway, Esq. of Fall River, 29.

In Providence, Saturday evening, 27th ult, Miss Harriet Ware, superintendent of the Providence Childrens' Friend Society, in her 48th year.

On Friday morning, 25th ult, Ezra W. Fletcher, M. D., in the 27th year of his age.

24th ult, Col Wm Blodget, for many years a distinguished merchant of that city, 73.

3d inst, Mr Barnard Eddy, in his 85th year.

In Newport, R. I., 28th ult, James Greene, in his in her 75th year.

In Newport, R. I., 25th ult, Virginia D'Wolf, eldest daughter of Lieut S. F. Hazard, U. S. Navy, 5 yrs.

In Pottsville, Pa, 30th ult, Mr Francis B. Nichols, a midshipman during the last war.

In Princeton, Illinois, 6th of May last, Mrs Sarah Bryant, relict of Dr Peter Bryant, of Cummington, Ms Mrs Bryant was the mother of William Cullen Bryant, and of other sons whose merit and reputation reflect honor upon their parentage and their education. She was born in Plymouth county, Mass; a part of our country in which the vigorous virtues are hereditary.

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OPINION OF THE PRESS.

Those who have been acquainted with the various works of this kind now in use, well know that Cruden's Concordance far excels all others. Yet we have in this edition of Cruden, the best made better. That is, the present is better adapted to the purposes of a Concordance, by the erasure of superfluous references, the omission of unnecessary explanations, and the contraction of quotations, &c.; it is better as a manual, and is better adapted by its price to the means of many who need and ought to possess such a work, than the former larger and expensive edition. [Boston Recorder.

The condensation effected on this edition, leaves the book even more perspicuous, and a readier help than before. [Christian Mirror, Portland.

The present edition, in being relieved of some things which contributed to render all former ones unnecessarily cumbrous, without adding to the substantial value of the work, becomes an exceedingly cheap book. [Albany Argus.

We cannot see but it is, in all points, as valuable a book of reference, for ministers and Bible students, as the larger edition. [Christian Reflector, Boston.

All in the incomparable work of Cruden, that is essential to a concordance, is presented in a volume much reduced both in size and price. [Christian Watchman, Boston.

The new, condensed and cheap work prepared from the voluminous and costly one of Cruden, opportunely fills a chasm in our Biblical literature. The work has been examined critically by several ministers, and others, and pronounced complete and accurate. [Baptist Record, Philadelphia.

This is the very work of which we have long felt the need. We obtained a copy of the English edition some months since, and wished some one would publish it; and we are much pleased that its enterprising publishers can now furnish the student of the Bible with a work which he so much needs, at so cheap a rate. [Advent Herald, Boston.

Published by GOULD, KENDALL & LINCOLN,
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Dental Surgery.

DR. MORTON, No. 19 Tremont Row, opposite the new Museum, is happy to announce, that he has associated with him, Dr. Francis Whitman, (who will fill the vacancy of Dr. N. C. Keep, his former partner and instructor) and has fully returned to the practical part of his Profession.

Drs. M. & W., respectfully tender their Professional services to the public, and in doing so, it seems not improper to suggest, without injustice to others, that in consequence of the new properties of Ether, Dr. M. is in constant communication with foreign Dentists, affording rare opportunities of information in regard to the *latest* improvements in Dentistry, both at home and abroad.

Drs. M. & W., manufacture and set teeth in blocks with false gums; insert single teeth with or without gums, upon plate or without, from one to a whole set, the latter being inserted upon a method not in general use, which they warrant is not surpassed in beauty or usefulness.

Teeth filled, regulated, cleaned and extracted, and all operations performed without pain. Inasmuch as Dr. M. has had the happiness to discover and demonstrate to the world a means of annihilating pain, he believes that all who wish, can safely commit themselves to his treatment. tf j10

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It is beautifully printed, on a large, clear type, and is amply illustrated by engravings. Retail price, 38 cts.

The "New York Public School Society," after fully testing the book in four of their schools—two male and two female—were so fully convinced of the importance of the subject, and the excellence of the work, that on March 4th, 1847, they unanimously

Resolved, That Griscom's small work on Physiology be adopted for general use in the upper schools, and that a copy be placed in the primary schools for each of the teachers, assistants and monitors."

Copies furnished to teachers gratuitously, for examination.

Published by Roe Lockwood & Sons, New York, and by WM. J. REYNOLDS & CO., No. 20 Cornhill, Boston. 4tis je26

REVIEW OF THE REV DR. POND ON THE FACTS AND PHILOSOPHY OF SWEDENBORG, by Wm B. Hayden, 6¼c, published by OTIS CLAPP, 12 School st. jy3

Houses for Sale or To Let.

FOR Sale or To Let, in Old Cambridge, two new and modern built Dwelling Houses, eligibly situated on Cragie st., about three minutes walk from the Colleges. Each house contains 12 rooms, with every convenience for genteel families, with a fine Garden attached to the same, with Fruit Trees, Currant Bushes and Shrubbery, &c. They are well supplied with the best of water.—Coaches run to and from the city every ten minutes. A large portion of the purchase money can remain for a long time. Bank or Railroad Stock would be taken in exchange.

For further particulars inquire of JOSEPH CUTLER, Esq., 47 Court st., Boston, or of ROYAL RICHARDSON, on the premises. jy3

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLII, for July, 1847.

Contents.

Art. I.—John Wesley.
II.—On the Neglect of the Lord's Supper.
III.—Mr. Furness's Dudleian Lecture—Nature and Revelation Harmonized.
IV.—Dr. Payson and his Writings.
V.—Religious Aspect of the Times.
VI.—Martin Luther.
VII.—The American Loyalists.
VIII.—Notices of Recent Publications.
IX.—Intelligence.

This being the first number of a new volume a good opportunity is offered for new subscribers to commence A few sets from the beginning of the new series can be supplied. CROSBY & NICHOLS,
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A CARD. Mr. Chas. Wendte respectfully informs his friends and the public, that he continues to paint in Fresco, walls of Churches in any manner desired, at prices so reasonable as to give additional inducement to societies to have their houses decorated. *Furthermore, he warrants his colors not to fade or rub off.* He can refer costumers to work executed by him. All orders addressed to him at 21 Castle street, or to Mr. Theodore Voelhers, Architect, Massachusetts Block, Boston, will be promptly responded to.
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NORTON'S EVIDENCES, for $5,00. Just received a few copies of Norton's Evidences of the Genuineness of the Gospels, which will be sold at the above low price for the entire work in 3 vols, by CROSBY & NICHOLS, 111 Washington street.
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☞ This ends Vol XIII.

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POETRY.

☞ At the request of a correspondent we publish these lines sent to the Warren street Chapel last year, with flowers, by a lady.

TO THE CHILDREN AND YOUTH OF WARREN STREET CHAPEL.

O'er hill and vale, o'er woodland bowers,
In nature's garden fair,
We've culled for you these modest flowers,
Fragrant with mountain air.

Not like your gardens' splendid bloom
Are these wild, simple things;
Their home is in great nature's room
Sheltered by angels' wings.

With fairer ones your halls are drest,
Brought from the culturer's hand,
Here, nature's bower, from east to west,
Extends o'er all the land.

Then, take this token of our love
Ye children young and free,
Hail the glad sound from hill and grove
Of this great jubilee.

Though distant are our wild-wood homes,
This offering we send.
In Christian bonds of love it comes;
May heavenly love descend.

Be our blest lot that of the free,
While flowers shall bloom and fall;
And the whole earth's great jubilee
Proclaim us Christians all.

A VICTORY.

Since the Mexican War commenced, how many once happy homes have suddenly been made the scenes of afflictions as heart-rending as those described in the following touching lines! Many a desolate heart, not only among ourselves, but in thousands of innocent families in Mexico, can testify with what literal faithfulness the writer has described what to them have been awful *realities*. And yet the cry of the thoughtless multitude is,—"HUZZA! HUZZA! A VICTORY!"

The joy-bells peal a merry tune
Along the evening air;
The crackling bonfires turn the sky
All crimson with their glare;
Bold music fills the startled streets
With mirth-inspiring sound;
The gasping cannon's reddening breath
Wakes thunder shouts around;
And thousand joyful voices cry,
"HUZZA! HUZZA! A VICTORY!"

A little girl stood at the door,
And with her kitten play'd;
Less wild and frolicsome than she,
That rosy prattling maid.
Sudden her cheek turns ghostly white;
Her eyes with tears are filled,
And rushing in-of-doors, she screams—
"My brother Willie's kill'd!"
And thousand joyful voices cry,
"HUZZA! HUZZA! A VICTORY!"

A mother sat in thoughtful ease,
A-knitting by the fire,
Plying the needle's thrifty task
With hands that never tire.
She tore her few grey hairs and shriek'd,
"My joy on earth is done!
Oh! who will lay me in my grave!
Oh, God! my son! my son!"
And thousand joyous voices cry,
"HUZZA! HUZZA! A VICTORY!"

A youthful wife the threshold cross'd
With matron's treasure blessed;
A smiling infant [illegible]
She spoke no word, she heaved no sigh,
The widow's tale to tell;
But like a corpse, all white and stiff,
Upon the earth-floor fell.
And thousand joyful voices cry,
"HUZZA! HUZZA! A VICTORY!"

An old weak man, with head of snow,
And years threescore and ten,
Look'd in upon his cabin-home,
And anguish seized him then.
He spoke no word to wife or babe,
Matron or little maid,
One scalding tear, one choking sob—
He knelt him down, and pray'd.
And thousand joyful voices cry,
"HUZZA! HUZZA! A VICTORY!"

MISCELLANEOUS.

SUSAN LEE'S BIRTH DAY ADVENTURE, AND WHAT CAME OF IT.

A TALE, BY EDWARD YOUL.

Part II.

[Concluded.]

To institute a strict search—to look high and low far and near—was, of course, Susan's first proceeding. But it was to no purpose: the gold was missing. "It could not," as her grandfather remarked, "have gone of itself. There was a thief in Droydon." He spoke gravely—Susan thought severely. Never before had he been robbed.

"Grandfather," said the child, "have you left the house since I went out with the tinker?"

No—he said no; nor had he quitted the room even. He deposited the money on the mantelshelf when the tinker gave it to him, and—he must take great shame to himself for his carelessness—he had forgotten to remove it to a place of greater security. Twelve sovereigns—he had piled them one upon the other—a small Trajan column of gold—undoubtedly a great temptation to an evil-disposed person. But he had never quitted the room—never once quitted it. Cross-legged on his shopboard he had sat, plying his needle (for he was a jobbing tailor by trade), and who could have entered and removed them, unseen, unheard by him? It was very strange—very strange, indeed.

The child was never so uneasy. The day was getting advanced, and it was necessary that she should think of returning home. She intimated this to the old man: he acquiesced by a nod of the head, but spoke not a word—did not raise his eyes from his work. Heaven! did he think that she—— She could not bear the thought. She withdrew into the little garden, and seating herself upon an old stone bench, wept in agony.

The birds sang blithely, early in the season as it was. Susan sat and wept on the old bench. She could not endure to lie a moment longer under such an imputation. But perhaps, after all, her grandfather did not suspect her. She would clear her mind of doubt. So, starting eagerly from her seat and wiping her eyes, she returned to the room.

"Grandfather," she said, do you think that I have taken those sovereigns? Oh, don't say you do—pray don't. Say you know me better than that." She held her clasped hands towards him, and in breathless suspense awaited his reply.

"No, Susy," he said, presently; "I don't think you have taken them, for you could never rob your old grandfather—you never could. I intended to have given you six of those sovereigns, to pay for schooling for you. I fully intended to have done that. No, Susy; you didn't take them—at least, *I hope you didn't.*"

For all the sun streamed into the room, and shed garish light into the nooks and recesses that were obscure at other times, she saw nothing the room contained, it grew so suddenly dark. She was seized with vertigo, and fell unconscious to the floor.

Reader, you are honest—of course you are. Were you ever charged with theft—openly, or by inuendo? Did the disgrace ever burn into your soul—the disgrace of being suspected! Oh, pity poor Susan Lee, who, hearing her grandfather speak those terrible words, "I hope you didn't," fell to the ground in her innocence, overtaken by syncope. To jump from his shopboard—to seize her in his arms, and carry her into the garden, that the fresh air might visit her brow healingly—were the first proceedings of Simon Buckwheat. Old man, thou art terrified. Be thy terror thy punishment, for thou hast grievously wronged a future angel.

How tenderly he hugged her in his arms, when her life returned again!—with wavering consciousness, for as yet she only faintly understood her position.

"Grandfather," she said, kissing the old man's cheek, "I have had a terrible dream—I thought I had robbed you, I haven't, have I!"

"No, sweet Susan; no, sweet, darling Susan; no, my pet, my lady-bird. Robbed me! Oh, no, no. Don't tremble so, my lamb."

She did tremble, and wept in renewed agony, as she recollected all.

"Grandfather, if you think that I took those twelve pounds, how mistaken you are!"

"You did not take them, my darling."

"But, grandfather, *who did take them then?*"

It was a question to which no reply could be given. Without the act of human appropriation, they seemed to have disappeared. Simon had never once, even for an instant, quitted the room.

Strange, most strange!

Could it be THE TINKER?

The affair of the purse came strongly back on Susan's recollection.

"If he did take them," cried Simon, "I will never——" But he left the sentence unfinished.

"You will never what, grandfather?" asked Susan.

"God forgive me!" said her relation; "I was about to say that I would never trust human being again:—but I would, Susy, I would. Yes, though I knew the tinker to be dishonest, I would place the same confidence in my neighbors that I have hitherto placed. Oh, who am I, and what am I, that in my desperate ignorance I should dare for one moment to insist on the universal depravity of my fellow-mortals? God forgive me—I have libelled all mankind."—As many a black-gowned preacher does, with less excuse than thou, old man, couldst claim.

"Let us have another search, grandfather," said Susan. "You may be mistaken about the mantel-shelf."

"No, he was sure of the mantel-shelf," but he aided in the renewed search, nevertheless.—Nothing came of it, the money was not to be found. It was impossible to suspect any one but the tinker On the other hand—and Simon knew it well from ten years' tried experience of his honesty—it was impossible to suspect the tinker.

Simon Buckwheat, thou didst not quit the room for one instant during thy grandchild's absence, when she saw the tinker a mile upon his road. Thou didst not. But didst thou sleep? Didst thou enter upon that mystery, albeit thou art now unconscious of it? Did the invisible world disclose its secrets to thee, and show thee a bright-winged angel with a serene and golden brow, whose features while on earth had been those of thy bedridden friend, deceased that morning!

Even so. Discourse unto us, grandfather of little Susan, how it affected thee. What! the heavens opened, and thou a witness! Reveal, reveal, that we too may adore.

He was clothed with eternal youth! Yes; that garment awaits us all. Beyond the terrene no angel grows old. Only on earth angels are born and die; age sometimes lies between.

Not always. Witness that mother following the coffin of her infant child.

And thou sawest him—sawest him in the Supernal—a white-robed spirit, with Intelligence glancing through the Immensities. Compared with him in his transformation, Shakspeare and Newton were oafs of the ploughed field.

But thy money was stolen whilst thou slept.

See—thy Susan has returned home—who now is at thy elbow! A gawky lad of eighteen—a poor, half-witted fellow, the sport and mock of the [illegible] of Croydon—even Simon [illegible] the poor fellow, who had entered his room while he was busied with his work upon the shopboard.

"Iss, it's me, Simon, poor Archy Page."

"And what have you been doing, Archy!"

"Been a-looking for primroses," was the reply; a-looking for them under hedges. They knows me, the primroses do."

"And did you find any, Archy?"

"Iss, Simon, and daisies; but the buttercups and cowslips are asleep. God hasn't called them yet."

"He will soon, Archy."

"Iss, he will soon; so mother told me. But dy'e think, Simon—for I've been out in the fields a-listening to them—d'ye think the birds sing like they used to do?"

"Why not, Archy! Why shouldn't they—eh?"

"They don't," answered the idiot "they don't, Simon."

"Wait another month, Archy. It's something early for them yet."

"They used to sing because old John liked to hear them," rejoined the idiot, "but he's gone to Heaven."

"Ha," cried Simon, who told you that, Archy?"

"Daddy Frisk. He says it's a fine place to go to. I shall get my reason there, he says; and nobody there will cry 'poor fool' to Archy, when Archy peeps in at their doors."

"No, no, they won't," said Simon, thoughtfully.

"Simon," said Archy, presently, "if you had money, what would you do with it?"

"I?" cried the tailor, looking up from his work. "It depends, if it were a good round sum—— But why do you ask, Archy?"

"There's something in having money, ain't there, Simon—something brave?" said the idiot, pursuing his own thoughts. "If I had money now, they wouldn't tell me I was a fool, would they?"

"Perhaps not—very likely not," replied Simon.

"So money must be a good thing, you know, Simon," continued the idiot. "Tell me, how does God like money?"

"How?" exclaimed the tailor: "no, Archy, no; you mustn't ask such questions."

"Is it wicked?" said Archy. "Because the church is God's house, ain't it?"

"They say so," replied Simon. "Yes; what then?"

"Why," said the idiot, "when I go to church, they make me sit down anywhere, and they put poor people all by themselves; and if there ain't room, they must stand. But the rich people have the best places, and the best seats. So God must like money, for he likes those best who are well off, and have fine clothes."

"No, no, he don't, Archy. You must not talk like that. 'Tis the wickedness of man that puts the rich in one place, and the poor in another. Whenever you see the poor treated differently from the rich, in ever so slight a degree, in a church or in a chapel, you may know that God is not there, and does not hear their prayers, and is displeased at their worship."

"Is that true, now? Well, Archy is glad to hear it."

"But what put it into your head to talk about money?" asked the tailor, whose thoughts retvered to his recent loss.

The other did not reply; and when Simon turned his head to discover the reason, he found that his visitor had disappeared. He had stolen out of the room as quietly as he entered it.

The idiot's mother was a very poor woman—a right noble, sunbright lady in honesty and virtue, but so very poor that there was none poorer in Croydon. Her husband was dead, and her son could not support himself, could contribute nothing towards household expenses; must be fed, clothed, warmed, and sheltered by a roof, nevertheless. Ah, he was her very life of life. Heaven! what a mother is! How loving! How expectant of good for her offspring at the hands of the great God! I find nothing in all nature to compare with a mother in multitude of worth. It is in a righteous spirit that we call the earth our mother, lacking a holier name.

"Mother," cried the idiot, entering the house, "Archy won't walk any more; Archy will ride."

She smiled, sadly enough, at his pleasantry.

"Mother," continued the lad, "don't you wish we were rich? don't you wish we had money?"

She was thinking of it when he entered; thinking of their poverty—poor lady—and feeling it, for her landlord had threatened to distrain her goods for arrears of rent.

"Do you mind, mother," proceeded her son, "when I found the shilling on the road, and you said that I didn't steal it, because I found it?"

"Yes, Archy, yes," she answered.

"I have found more than that this time, mother; see these golden shillings."

He drew twelve sovereigns from his pocket.

"Where, where did you find them, Archy?" exclaimed his overjoyed parent. "But," she added quickly, "they can't be ours. The loser will print a bill, to get them again."

"Archy will ride with them, won't he mother! The boys won't call Archy fool, now he has money," said the lad.

"But, Archy, where did you find them? So much money too!" again queried his mother anxiously, not without a misgiving.

"Archy has been out in our fields," replied the idiot.

"But you didn't find them in the fields—you could not," said his mother. "Don't tell me a lie, Archy. But you won't," she added: "you never do."

The idiot did not lie; she said truly.

"I found them, mother, at Simon Buckwheat's," he replied; "Simon was asleep."

"*In his house!*" screamed the woman. "Did you find them in his house?"

Yes—was the answer—yes.

She sank into a chair, and covered her face with her apron.

"Was it wrong to take them, mother?" asked the idiot, earnestly. "Wasn't it finding them?"

Her sobs resounded through the house, and were his answer. He gathered up the sovereigns.

"I'll take them back, mother. Don't ye cry; Archy's sorry it wasn't finding them."

"Stay," she said, rising and seaching her bonnet, "I will go with you."

Our story reverts to little Susan Lee.

Having taken leave of her grandfather, she went sadly on her way. The sun shone as brightly as on the preceding day; but how changed the scene she traversed! The heart is, next to the Creator, the great artist. It imparts to nature its brightest hues. Ah, how true it is that we make our own microcosm. Will that reflection assist us to infer the sublime probability that the world and the great universe are apparitional?

But a joy awaited Susan. When she reached the public-house at which she had previously halted, the landlord asked her whether she had lost anything; and when she replied that she had lost a purse, he said, "Was there much money in it?" And when she answered that it contained just eighteen shillings, and that it was a green purse—her own knitting too, he reached it from a shelf in the bar, and gave it to her, bidding her be more careful in future. He found it, he said, on the seat she had occupied, while she awaited the coming up of a vehicle that was going to Croydon. There was good fortune in the finding of the purse. If her grandfather's twelve pounds might also be found! She told the honest publican for whom the purse and its contents had been intended, and added that she was greatly minded to return with it, only it would be dark before she could reach home, if she did so; and the distance, she feared, by retracing her steps, would become too great for her. But her joy was very great when a gentleman, who was standing at the bar, and whose gig and pony were outside, told her that he was going to Croydon, and would take her there, and bring her back within a mile of Lewisham, all before the dusk of the evening. To tender her best thanks, and accept the kind offer, required small consideration; and in a few minutes—not in whizzing, railroad fashion, it is true, but a good pony speed—she was approaching the house of the youthful old grandfather.

"I should like to see your grandfather," he said, when he drew up at Simon's door; and alighting with her, he entered the house.

Of course, her grandfather was glad to hear that she had found the purse. Of course he was. Ah, if his twelve sovereigns could be found!

"Your grandchild is an excellent girl," said the gentleman, when the little mission was accomplished. "I think that I can do something for her."

"You do, sir?" said Simon; "pray do it, and God bless you."

"I am connected with an establishment for educating children to become governesses. My little friend is a brickmaker's daughter; the world, hearing of my intention, would cry 'preposterous.' But, then, I don't care a snap for the haughty, misjudging people, who constitute the sneering portion of mankind, and who, in their own opinions, make the world."

Simon opened his mouth wide, and his eyes wider.

"A—a governess!" he cried—"a young ladies' governess!"

"She is already well-informed, for the opportunities of acquiring knowledge which she possesses," said the gentleman; "and I am persuaded that her capacities are excellent. Six years' tuition of a first rate kind will do marvels. With her father's consent, she shall be a governess—a lady, a very little one, she is already."

O, that grandfather! How youthful he became in his joy and gratitude! Ah, if his twelve sovereigns were found, that he might buy her—little lady, as the gentleman said she was—a little lady's wardrobe!

Just at this point of interest, the widow entered with her idiot son. Simon was an old friend. She fell weeping, on his arm.

Our story must end here. Archy, of course, was forgiven. And, credit me as a veracious chronicler, the gentleman, who heard the adventure, would not suffer the widow's furniture to be distrained. Indeed, she was remarkably easy with respect to pecuniary matters for a long time afterwards.

STELLAR ASTRONOMY.

AMERICAN INSTITUTE, May 29, 1847.

The following extracts are translated by H. Meigs, Esq., of New York, from the *Lecons Professes* of the distinguished astronomer, M. Arago.

M. Arago had designed to publish these Lessons in the Revue Scientifique et Industrille, and their appearance was awaited with great solicitude; for no man now existing is believed to be more capable than M. Arago to delight mankind by the exactness as well as the high reach of his knowledge.

As soon as his design was known, he was offered 50,000 francs for the copy right; but he has declined this, and now intends to perfect his Lessons and leave them as a precious inheritance to his heirs.

Therefore the present Lesson is the only one to be expected for some time, and this is just published in the Revue Scientifique for April, 1847.

Mons Arago's Lessons are dated at the observatory of Paris, and this one is edited by F. Moigno, by the consent of M. Arago.

LESSON—STELLAR ASTRONOMY.

We count in the Northern Hemisphere 3,400 stars, visible to the naked eye. And for the purpose of counting we proceed in this way: through a narrow slit, corresponding with the meridian of the place of observation, we look attentively and note the stars gradually as they appear. The following approximate calculation will give an interior limit to the number of stars visible with the powerful instruments of which we have the use.

Observation has demonstrated that the number of the stars of the second magnitude is triple that of the first magnitude; that those of the third magnitude are triple that of those of the second magnitude. In a word, that in general to obtain the number of stars of any magnitude, we must multiply by three the number of stars of a preceding magnitude.

Let us, then, admit this law to the 14th magnitude to stars which the most powerful instrument renders visible, as the number of stars of the first magnitude is eighteen, then the number of stars visible by the naked eye and with telescopes as far as the 14th magnitude will be about twenty-nine million; and if to these twenty-nine millions we add those of the 13th and 13th magnitudes, &c. we obtain the number of forty-three millions of stars.

Herschel, in that part of the heavens occupied by the knee of Orion, in a band of fifteen degrees long by two degrees wide, has distinctly counted fifty thousand stars. And as that band is only the three hundred and seventy sixth part of the celestial vault, the entire surface of the heavens must contain 68,755,000 visible with the telescope. And as we must remark, in a great many regions of the heavens the stars are much closer together, and that with our telescopes we only reach the least distant celestial spaces, and the stars least remote, we must recognize the fact that the first estimate of their numbers is infinitely far from the truth; and that admitting one visible star in each square minute, we must have a number of distinct stars amounting to one hundred and forty-eight millions five hundred and seven thousand two hundred stars, and yet remain much below the truth. There are then 148 millions of stars, and our sun is one of them only. The mass of our earth is but the 355th million part of that one sun; that we are but an atom in relation to our earth; that the place we occupy is then infinitely small, and we more than infinitely little.

Comparative intensites of the light of stars of different magnitude.

There is in science a great and much to-be regretted blank; photometry, or the art of measuring the various intensities of light, is still in its infancy; we have hardly taken the first step.

The division of the stars by the order of their magnitude was made by the astronomers of antiquity in an arbitrary manner and without any pretension to exactness, and this vagueness is continued in our modern charts. Those which are accredited now present a total table of eighteen stars of the first magnitude for the two hemispheres. Why eighteen, and not nineteen or twenty? The stars of the first magnitude are far from having all the same intensity. The sixth order composed among the ancients the last visible to the naked eye; and in our day those of the seventh magnitude constitute the demarcation between stars visible to the naked eye and the telescopic stars.

We may affirm that there are certainly stars in the firmament whose distance from the earth is 344, and even 900 times greater than that of the stars visible to the naked eye. See what conclusion this leads us to! It is admitted that light, with the velocity of 77,000 leagues a second, takes three years to reach us from the nearest stars. And there are stars 344, and even 900, times more remote. Then there are stars whose light does not reach us until after 2,700 years—an infinity in distance as it is in numbers.

Stars of variable intensity of light.

Eratosthenes, in the year 275 before Christ, says of the stars in the constellation of the Scorpion: "They are preceded by the most beautiful of all the brilliant of the northern gems." At this time this is less brilliant than the southern, and above all, than Arcturus. Then there have been changes since the time of Eratosthenes.

When Newton pronounced the sublime words *universal attraction*, there was an outcry at its novelty; it was a neologism; it had occult qualities, &c. Now the words fill the world, of which they are its greatest reality.

Diameters of the Stars.

Great diversity of opinion exists on this point. If, we should take for their discs such as they appear to the naked eye, certain stars would be 9000 millions of leagues in diameter (equal to 27,000 times greater diameter than the sun—H. Meigs,) and the most moderate calculations would be 1700 millions. Herschel's last calculation was that Arcturus had a diameter of seventy-five millions, the apparent diameter of two seconds and a half, assigned by Herschel to the Goat, was real, the mass of that star must be more than fourteen million times greater than that of our sun. But there is no certainty in this, nor any thing to question that our sun is a star. The sublime idea in the Holy Scriptures that the Creator hath made all with number, weight, and measures, is followed by Plato, who called it the geometry of the heavens. Halley, the friend of Newton, believed that all the stars were of the same magnitude—that of our sun—and that difference of distance only caused the apparent difference of size.

Number of Stars.

The number visible by means of a telescope of twenty feet focal distance may be more than five hundred millions.

Distance of the Stars of some nebula.

We have supposed that the nebula of which we form part is not the largest of the three thousand nebula known to astronomers. Is it not very natural? Is it not as a million to one that it is so. When, therefore, on this hypothesis, and the facts stated by Herschel that there are, at a medium, in the direction of our nebula five hundred stars, that many nebula subtend an angle of ten minutes, and the very natural hypothesis that the distance between two consecutive stars among five hundred is the distance of the earth from the nearest star, we must arrive at the conclusion that there are nebula so distant from us that light, moving at the velocity of more than 77,000 leagues in a second of time, would take more than a million of years to reach us!

These few words are enough to prove, as it seems to me, that we must admit our imaginations frighted at the infinite number and distances in question.

H. MEIGS, Recording Secretary.

A KIND HEARTED CHILD.

There is, nearly in front of our office, an old pump, a kind of town pump, which every one may use, and whose wet and bespattered base speaks plainer than sign-boards could do, of water for man and horse; and a very excellent pump it is, too, never out of order, easily worked, and furnishing the purest, clearest, coolest water in the world. Many a thirsty school-boy and omnibus driver has refreshed himself at the pump; the hackmen and draymen stop there, and the old iron ladle that hangs by his side has been pressed by many a sweet and pretty lip. It is no unusual thing, just after school-hours, to see some little fellow, with his satchel over his shoulders, working away at the handle for ten minutes at a time, till all who have gathered round it have been supplied with drink; but yesterday the old pump was honored as though an angel had blessed it. A rosy-cheeked girl, half hid in a flood of glorious curls, came bouncing by, driving her hoop, as the old, decrepit apple woman, whom every body knows, and whom no one passes without giving her a penny, was endeavoring to obtain a drink. She had laid down her basket, but, bent nearly double by the weight of her years and sorrows, was still compelled to lean upon her staff. The little Hebe saw the difficulty, and was in an instant at the handle. Holding the ladle until it was filled, she carried it gently to the lips of the old lady, then filled it again, while the warm grateful thanks of the poor woman called the crimson to her cheek, which, as she hurried away, was deepened by the consciousness that she was observed. We shall ever remember that girl, and the joyous satisfaction with which she performed a good and kind action to the aged. The scene, and the hearty thanks of the old lady, called forcibly to mind, and not altogether inappropriately the beautiful thought in Talfourd's tragedy of Ion:

"It is a little thing
To give a cup of water, yet its draught
Of cool refreshment, drained by fevered lips,
May send a shock of pleasure to the soul
More exquisite than when nectarious juice
Renews the life of joy in happiest hours."

[Philadelphia Pennsylvanian.

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[Extract from a letter by Rev. Dr. Francis of Cambridge.]

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